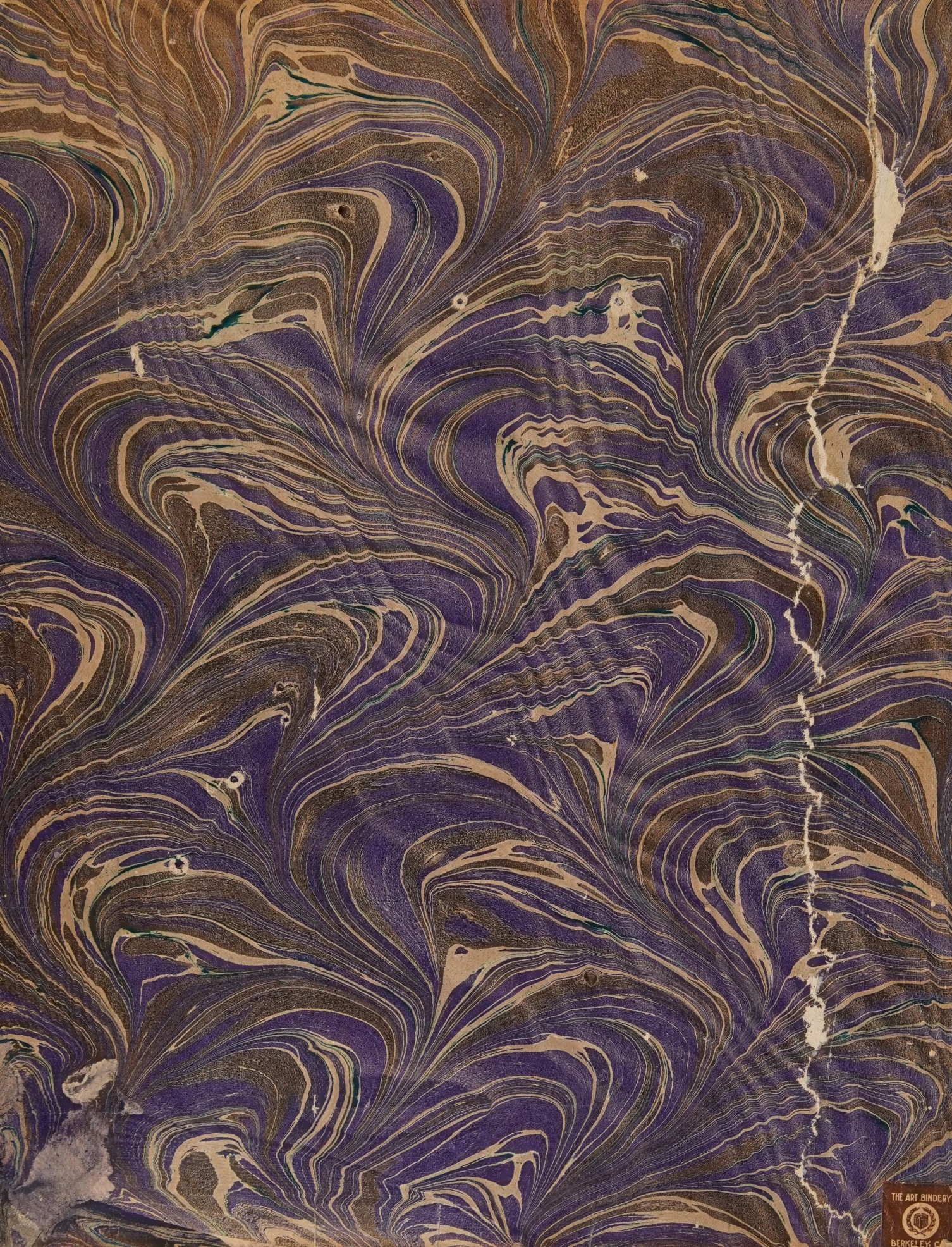
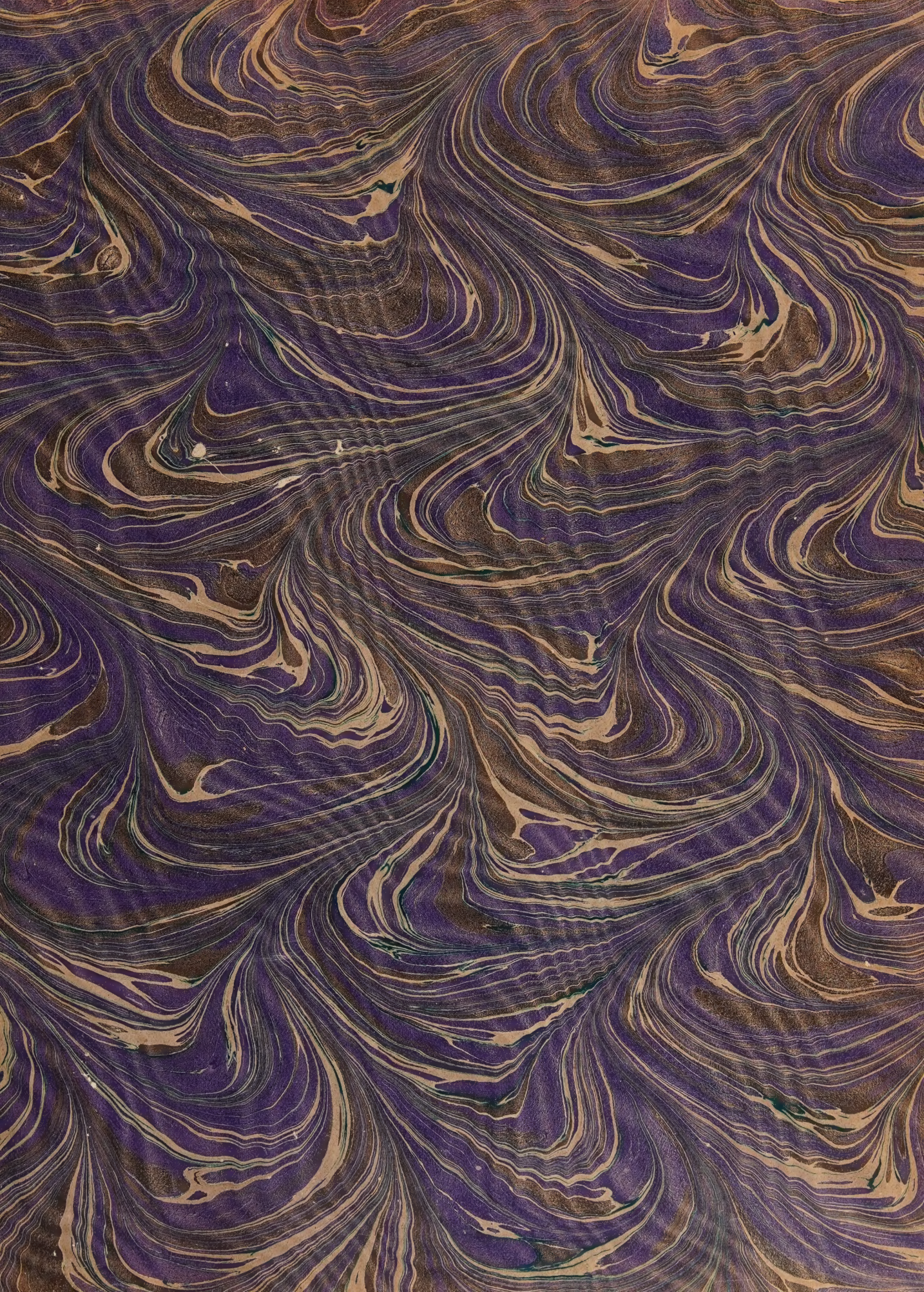


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C O N T E N T S

FOR DEGREE OF MASTER OF SACRED THEOLOGY

THE LOGOS DOCTRINE OF THE PROLOGUE OF THE FOURTH GOSPEL

Rev. Henry Orton Wiley, A.B., B.D.

MESSIANIC QUOTATIONS OF THE PSALMS IN THE NEW TESTAMENT

Olive May Winchester, A.B., B.D.

FOR THE DEGREE OF BACHELOR OF DIVINITY

THE PSYCHOLOGY OF RE-BIRTH AND ITS APPLICATION TO THE
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T H E L O G O S D O C T R I N E
O F T H E P R O L O G U E
O F T H E F O U R T H G O S P E L.

Presented as a partial fulfil⁷ment of the work
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H. Orton Wiley,
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California.

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THE LOGOS DOCTRINE OF THE PROLOGUE TO THE FOURTH GOSPEL.

INTRODUCTION.

In approaching the study of the Logos doctrine of the Prologue to the Fourth Gospel it is not necessary to consider at length the history of the doctrine in philosophy and religion. The philosophic concept which was early appropriated by Christianity, while related to the doctrine of the Logos as found among the Greeks is developed in its own peculiar manner. We may well assume therefore, with the writer of the Gospel, that the doctrine is familiar at least in its general outlines and this is sufficient for the purposes of this paper.

The author of the Prologue in his three well defined divisions has indicated the planes of Logos activity and the stages in the progressive revelation of God. These lines are never obliterated, never even obscured. Modern psychology has revealed the fact that knowledge, like growth in the physical realm, is marked by crises and plateaus. There is the plane of adjustment where the elements of knowledge are brought together in systematic order; but once such adjustment is effected, the individual is brought through a crisis to a new plane,-a new level of existence.

"Not on custom's oiled grooves,
The world to a higher level moves;
But grates and grinds with friction hard,
Over granite, boulder and flinty shard."

The divisions of the Prologue, therefore when regarded as well defined planes of Logos activity and as distinct and separated stages in His self-unfolding furnish an easy and natural approach to an understanding and an appreciation of the author's thought. These divisions are as follows:

(1) Verses 1-5. THE NATURALISTIC PLANE,-the Logos in His metaphysical relations to God, to the world and to man.

(2) Verses 6-13. THE HISTORICAL PLANE,- the Logos in the realm of personality, manifesting Himself in the historical and ethical relationships of a community of persons. Here the Logos is concerned primarily with human volition.

(3) Verses 14-17. THE SPIRITUAL OR REDEEMPTIVE PLANE,- the Logos in His mediatorial relations between God and man. To the revelation of God through Reason and Will is added the higher revelation of God in Personal Experience,-the fellowship of divine love.

It is evident that these divisions as thus given are but forms of the activity of the Logos considered as a Person; and the divisions as stages in the progressive unfolding of the Logos find their correspondence in the nature of this personality as unity, activity and self-consciousness.

AN ANALYSIS OF THE PROLOGUE.

I. THE NATURALISTIC OR METAPHYSICAL SECTION.

- (1) In the beginning was the Word, and the Word was with God and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by Him: and without Him was not anything made that was made.
- (4) In Him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and the darkness comprehended it not.

II. THE HISTORICAL SECTION.

- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light, that all men through Him might believe.
- (8) He was not that Light, but was sent to bear witness of that Light.
- (9) That was the true Light which lighteth every man that cometh into the world.
- (10) He was in the world, and the world was made by Him, and the world knew Him not.
- (11) He came unto His own, and His own received Him not.
- (12) But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name;
- 9 (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

III. THE SPIRITUAL OR REDEEMPTIVE SECTION.

- (14) And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.
- (15) And of his fulness have all we received, and grace for grace.
- (16) For the law was given by Moses, but grace and truth came by Jesus Christ.
- (17) No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

PART I. THE LOGOS IN HIS PROGRESSIVE UNFOLDING.

THE REVELATION OF GOD IN NATURE.

History shows that men have always acted under the impression that there is a close correspondence between nature and spirit,- a correspondence exhibited in the tendency of man to express his ideas in physical forms, in art and architecture, in painting and sculpture. It is seen also in systems of science and philosophy wherein man would read the thought revealed in the universe,-an attempt based upon the presupposition that the reason which is in man and that which is within nature are one and the same in kind. It is further seen in man's desire to look beyond the symbols of nature to its meaning and values, and to picture life and spirit even in inanimate nature, this latter being a characteristic of the nature poets, whether theistic or pantheistic.

I.

Christian mysticism is especially rich in nature symbolism. The mystics loved to view nature as a veil hanging between the face of man God, a veil "thin and penetrable and mysteriously inscribed on the side shown to us." Charles Kingsley wrote,- "The great mysticism is the belief which is becoming every day stronger with me, that all symmetrical, natural objects are types of some spiritual truth or existence. When I walk in the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning if I could but understand it, and this feeling of being surrounded with truths, which I cannot grasp, amounts to an indescribable awe sometimes. Everything seems to be full of God's reflex, if we could but see it. Oh, how I have prayed to have this mystery unfolded at least hereafter! To see if but for a moment the whole harmony of the great system, and hear once more the music which the whole universe makes as it performs His bidding! In the same strain is the earlier writing of St. John of the Cross: "Lonely valleys

are quiet, pleasant, cool, shady, full of sweet waters. With their many trees and the song of birds they give great refreshment and delight to our spirit, and there is coolness and rest in their solitude and silence. Such a valley is my Beloved to me."

Ruskin, the great nature lover saw God as its meaning and life. "The divine is as visible in its full energy of operation on every lowly bank and mouldering stone as in the lifting of the pillars of heaven and settling the foundations of the earth, and to the rightly perceiving mind there is the same infinity, the same majesty, the same power, the same unity, and the same perfection manifested in the casting of the clay as in the scattering of the cloud, in the mouldering of the dust as in the kindling of the day star." Wordsworth, Tennyson, Browning, Heine, and Emerson, these all read deeply the secrets of nature and saw in them a revelation of God. Heine's poetry especially is a type of those who see life in all inanimate things:-

"A Pine-tree stands forsaken, all alone,
Upon yon far-off, towering, vasty height;
And mourning, chilled to heart by Winter's blight,
Trembles and sways, by every rude wind blown.
Warm dreams of love keep the cold tree from death,
Dreams of a Palm-tree in the Orient land;
Ah, on a rocky cliff, in burning sand,
The Palm-tree pants to feel the Pine-tree's breath."

As early as the third century, Origen, the great scholar wrote, - "As our body, while consisting of many members, is yet an organism which is held together by one soul, so the universe is to be thought of as an immense living being which is held together by one soul, the power and Logos of God."

II.

Pantheism and theism represent the extremes of philosophical and religious thought in reference to God as revealed in Nature. In reality there can be but two systems,-one in which the absolute is derived and the universe its culmination; the other which regards the Absolute as original and the universe as dependent upon it. The former is pantheism; the latter, theism. The cosmology of pantheism regards the Deity as the life of the universe and the infinite variety of nature as its product without distinction as to the various kinds of existences, especially without distinction between necessity and freedom. In all pantheistic systems, thought is regarded as the ground of the universe; manifesting itself in nature as its organic soul, shaping all things according to the eternal the reason. In the human mind the absolute Spirit manifests itself in history, but this history is no more than a dialectical process, in which the Absolute is evolved as His own result. This view of pantheism is found in modern systems of philosophy as well as religion, the former being the viewpoint of Spinozism; the latter the viewpoint of Hegelianism.

III.

To the idea of the immanence of God in Nature must be added the idea of transcendence; creation and evolution must be complementary terms. The Greeks had a cosmogony, the Jews a creative Word; the one began with chaos, the spirit developing itself by its own power, gradually emerging out of the depth of the life of Nature; the other with a Spirit which in the beginning brooded over the face of the waters. The Greeks had their faces turned toward nature; they endeavored to explain the universe on the plane of nature and metaphysics. The Jews on the other hand, viewed the universe in the light of the creative Word. If the Greeks had no

eye for the element of creation in nature; it was equally true that the Jews failed to understand the full significance of creation,- "for it is not," says Bishop Martensen, by the production of an impotent world, without independence, and which melts like wax before His breath, but by the production of a world which is endowed with freedom and a limited measure of independent power, that the Creator reveals His power as the power of wisdom and love."

IV.

It is in the union of the two elements of nature and creation that the doctrine of the Prologue transcends both Greek philosophy and Hebrew Wisdom, and in opening up the significance of the Word,-the Logos, reconciles these clashing and seemingly exclusive elements into a satisfying solution of the universe. "All things were made by Him; and without Him was not anything made that was made. In Him was life,-or that which hath been made life was in Him,-and the life was the light of men." This is the authoritative note of the Fourth Gospel. The existence of the world is due to the creation of the Logos, it is a creatura; but it is equally true that the world has a relative beginning, a transition from not-being to being by virtue of development or growth, i.e. it is natura. There is therefore a twofold beginning, one relative and finite, the cosmogony of the Greeks; the other infinite and absolute, the creation of the Hebrews. The latter finds its explanation in the creative Word,- "All things were made by Him" the former in the nature of the living Logos,-"all things were created in Him life." The chaos of the Greeks therefore, finds the explanation of its infinite variety in the nature of the Logos, an infinite number of beginnings springing from an infinite number of vital germs and unfolding in their own species in power and independent motion. But this alone would be pantheism. The Prologue

goes further. These innumerable beginnings all have their ultimate beginning in one creative, supernatural beginning, in the will of the divine Logos who has in Himself the source of life and light; "but it is only because the creative will continues to stir in the many finite beginnings; and in virtue of its free omnipresence, permeates with light and activity the natural development, that the agitation of chaos can be thoroughly overcome, and the sporadic, antagonistic elements be united to form one organic, systematic, harmonious whole. The world therefore at every moment of its existence must be regarded both as natura or an organism developing itself; and as creatura, or a continuous revelation of the divine will; and it is one solely because it is also the other."

(Martensen, Christian Dogmatics p.120)

It is in man as a part of creation that nature finds its culmination. In him are gathered up all the forces of nature in their perfection. Man is the completion and fulfillment of nature but he is more, -he is its lord. In him, God and the creature meet; in him as a person, the Logos comes to a fuller revelation of Himself, brings a fuller revelation of God.

THE LOGOS IN MAN: HUMAN PERSONALITY.

Man marks a new order of beings in the created universe, -a personal order in which nature and spirit are united in free, self-conscious unity. As related to nature, man is its culmination and completion; as spirit he is above it, -is independent of it. In his nature as created spirit, he bears the image of God as a person, a copy of the eternal Logos who is its pattern. In relation to the eternal Logos he is a created person, created by the Logos who is Himself essentially active and creative, yet Himself uncreated, the Only Begotten of the Father. "Man is the free personal unity of spirit and nature," says Mr. Martensen, "a spiritual soul which is not held captive in corporeity, like natural objects, but intended to manifest itself with freedom through the instrumentality of the body as a temple of the Spirit. In this temple the whole corporeal world finds its central point, illuminating and glorifying everything, just in the same manner as the spiritual world collects its rays in the inner being of man, as in a focus in which all things converge."

I.

The teaching of the Prologue concerning man as a person, is that he is a separate and distinct order of being, related indeed to both nature and God, yet free in a peculiar and real sense from both. This is the conception of personality which the Logos doctrine maintains, and here it is true and strong. "Modern thought," says Dr. Buckham, "is coming more and more to regard the Logos doctrine as ultimately a truth concerning personality." In the Logos doctrine, personality is regarded as free, and as independent of nature; but on the other hand it is in no wise regarded as a pantheistic manifestation of God, the universal Spirit coming to consciousness as a self in man.

II.

The Greeks were never able to account for freedom in man. Freedom with them was but an image against the dark background of Nature, an image which has been compared to the Sphinx, in which the free spirit is seen to emerge from the natural life, yet never completely dissociating itself. The image of the virgin was indeed fair, but the Sphinx was yet, itself, a monster, -was still entangled to a very large degree in the animal life of nature. Modern philosophy has succeeded no better. Its systems of naturalism, of rationalism and of idealism in so far as they have overlooked this truth of personality have failed to solve the deeper problems of life. But surely and steadily philosophy is coming to a recognition of the great truth of the Logos as a necessary factor in all our thinking, whether in reference to nature, to the universe or to God; and the Fourth Gospel presents a truth which must in a large measure affect the thought of the future.

III.

The person as a created being is in a state of dependence upon its Creator and herein arises its sense of obligation. A clearer understanding of the nature of the self has shown that it is essentially active, that it does, -that it must project itself, and for this reason it has identity, has self-consciousness. The error of Hegelianism lies in this, that it views as a cause, what is in reality an effect, a consequence. The fundamental basis of all creation is thus found to be social, a truth emphasized in the Prologue but overlooked in much, even of modern day philosophy, resulting in the two extremes of thought, -one of which regards the ground of the universe as an impersonal somewhat; the other, as an Absolute, a solitary person. Idealism may be as far from Christian theism, from a warm personal relationship with God as naturalism or

pantheism. Without the Logos truth of the social nature of personality there can be no secure basis of ethics and no clear conception of history. Man as a created being is under obligation of obedience to his Creator, but as a being created in the social likeness of the Logos, he bears relationships to all other beings created in this same likeness. As we see the Logos immanent in the essential nature of personality, so also we are to look for a higher, a transcendent manifestation of the Logos in human history.

THE REVELATION OF GOD IN HUMAN HISTORY.

The point of connection between the discussion of man in his metaphysical nature and man in his racial connections is to be found in this, - that man is not a particular but a typical person. Viewed in the light of nature, man is its culmination and completion; he is its interpretation and its interpreter. Viewed in the light of history, man is but one of numberless units, a free being indeed, a center of activity, a person. History has been defined as man's articulate mind. If nature is in unity so also must there be a unity in history; a science of nature would be meaningless without a science of history.

I.

Are we then to look for unity and order in history, - in the realm of free volition? And if so. how is this unity to be attained? If unity was such a difficult idea within nature, the realm of blind forces, how will it be possible in the realm of personality, - "for what is the conflict of forces, the tempestuous strife of elements in nature, compared to the collision of will and passion in man and between men?" Here again we are forced to the conclusion that as in Nature unity could only be attained through a Logos, a mind within nature and within man bringing them into a perfect synthesis; so also on the plane of human history unity and order can only be brought about through a higher revelation of the Logos, immanent indeed in man as the ground of his personality, but transcending him in history, gathering up all into a higher synthesis, man with man and man with God. History then is orderly, progressive and purposive through the eternal Logos.

II.

The writer of the Prologue, once he leaves the realm of metaphysics plunges into the midst of history with the abrupt statement, "There was

a relative union of the Logos and man. If the divine Logos had not become incarnated in Christ, humanity would have been without a center of unity, without a head, and its ideal could not have been realized; but having been made flesh He reveals the whole fulness of the ideal, the perfection of the original plan.

V.

History is also progressive. It has its goal and its guide and these are one. Christ is the goal of the race, but He is also its guide seeking to mold every individual of that race into His own likeness, a process no doubt unmeasurably lengthened by the presence of evil and sin in the world. The perfect type however, must exist potentially in all the stages by which it is approached; if it did not exist, neither could they,- there must be a constant "coming to His own." But if there is an Agent in history, a transcendent as well as an immanent Logos, who directs all its processes toward a supreme goal, then man is not only free he is responsible as well; he is not only lord, he is also servant. Partaking of the Logos immanent in man as the ground of his personality, he becomes a person acting in freedom, and in respect to nature becomes its lord. But the Logos is not only immanent in man, He is transcendent in history; man therefore, becomes a servant. And on the plane of history man is conscious of this twofold relationship to the Logos; he knows Him in the freedom of human volition, he feels Him in conscience.

VI.

Conscience has been called the seal and pledge of man's inward independence. But the writer points out that this is true only in so far as it is a token of his dependence upon His Creator. "The nature of man in his relation to conscience is such, that he is lord in so far only as he is at the same time servant,-that he is in spirit and truth his own,

as he is in spirit and truth the Lord's also." (Martensen, Chr. Dogmatics page 138). Conscience is not a single faculty of the mind; it is concerned with the whole of personality. As the person turned toward nature becomes conscious of external objects, so the same personality turned toward God, its Creator, becomes conscious of moral obligation. Conscience therefore, is the field in which is revealed the result of all our faculties in relation to moral law. If Nature cannot be understood except through the Logos, a synthesis of the Mind within Nature and the mind within Man, neither can duty be understood except as a synthesis in conscience of the Logos immanent in man as human volition and transcendent in history as his Guide and Goal. Conscience is thus revelatory and duty the personal obligation of the creature to the Creator in freedom.

As Nature with its uniformity and necessity due to the immanent Logos as Reason, finds its culmination and meaning in personality as a higher revelation of the Logos; so humanity, bound together by its immanent Logos finds also its culmination and meaning in a perfect revelation of the Logos in Christ. Man completes Nature by bringing into it the element of personality; Christ completes humanity by bringing into it the element of divinity.

THE LOGOS IN CHRIST. THE DIVINE PERSON.

The Word made Flesh is the point of transition between humanity in its purest, its highest and its most comprehensive sense, and God; between personality as finite and personality as infinite. In Christ, the divine was brought into humanity as truly as finite personality was brought into physical nature in man. We need not discuss the question, whether or not Christ as the perfect man was the product of His race. It is sufficient to say, that if personality could not be evolved from nature but must be brought into it from above; it is equally true that the race could not evolve the God-man; He too, must come from above.

I.

The historical approach to the discussion of the Incarnation, - historical in the sense of viewing it from the standpoint of the church in its creeds and symbols, has been that of the mediatorship of Christ and its ethical and religious necessity. This is not the approach of the Prologue and, it seems to me, it is not the true approach. The approach of the Prologue is also historical but it discusses the Incarnation primarily in its metaphysical sense; ethical it is indeed, but the whole dark problem of sin is viewed as abnormal, as an additional obstacle to be overcome in the outworking of the great original plan; and the obstacle is so great, so far-reaching, so disastrous in its effects, that its overcoming is a triumph which eclipses, which eclipses the original plan, - a triumph of love, better known by those who make it the theme of their redemption song throughout the ages. But if Christ had not been the metaphysical head of the race, what assurance have we that another would not have accomplished the same purpose. It adds to His glory, it seems to me, when we consider that He only could redeem the race; and the race having sinned, he yet carried out his original

purpose to become incarnate as the head of the race, although this involved now, the taking upon Him the likeness of sinful flesh. "He came anyway," was the thoughtful and loving remark of a friend with whom this subject was discussed.

II.

It is at this point that two types of thinking are brought into sharp contrast, -the philosophical and the ethical. The first is ably represented by Bishop Martensen in his Christian Dogmatics; the second is reverently and with deep religious feeling represented by Professor Olin A. Curtis in his Christian Faith. Much as we admire the deep religious feeling of Professor Curtis, we cannot but feel that the approach of Bishop Martensen is more in harmony with that of the Prologue, and when properly understood, it should in no wise detract from the ethical purpose of the Incarnation; and however it may influence others, superficial in their thinking, -of Bishop Martensen it must be said that the metaphysical aspect is more majestic because of its ethical addition. The following is the argument of Bishop Martensen.

"Are we to suppose that that which is most glorious in the world could only be reached through the medium of sin? that there would have been no place in the human race for the glory of the Only Begotten One, but for sin? If we start with the thought of humanity as destined to bear the image of God; with the thought of a kingdom of individuals filled with God; must we not necessarily ask, even if we for the moment suppose sin to have no existence, - Where in this kingdom is the perfect God-man? No one of the individuals by himself expresses more than a relative union of the divine and human natures. No one participates more than partially in the fulness. All, therefore, point beyond themselves to an union of God and man, which is not partial and relative, but perfect and complete."

"As man is on the one hand a single member of the great whole of nature, whilst he is on the other hand not merely a microcosmic representation, but stands above all nature, being the mediator between the sensuous and the invisible holy order of the world: so also is Christ. On the one hand he is an individual member of the race, not merely setting forth microcosmically, but also standing above the entire race, as the Mediator between the race and God. His individuality stands in the relation to all other human individualities in which the center of a circle stands to all the single points of the circle. No otherwise

than on the ground of this fundamental individuality can the manifold members of the race be organically combined and completed so as to form a kingdom of God, can every individual man attain possession of his proper peculiar characteristics, and his proper position in the entirety of humanity."

"In this sense we maintain that even if sin had not entered our world, Christ would still have come. Not until an insight has been gained into this, the metaphysical and cosmical significance of the Mediator, shall we find the proper foundation on which to build our doctrine of the Redeemer." (Martensen, Christian Dogmatics, 260-263)

III.

The ethical conception of the Incarnation is defended by Professor Curtis in his book, The Christian Faith, under the division, "The Incarnation of the Son of God," Section XVII as follows:

"This conception of a cosmic meaning of the Incarnation, that the universe itself could be made complete only by God's Son becoming man; that sin is but an accident which gave a peculiar occasion for the carrying out of a great original plan,- is fascinating to every Christian theologian having Martensen's philosophical cast of mind; but the splendid thing should, however we may cling to it in our dreams, be given up. For it is out of emphasis with the New Testament teaching as to the appalling nature and consequences of sin; and it tends to obscure the divine costliness of redemption. Indeed, this cosmic conception, once fully held, would entirely change the Christian mood, for it would lift Christianity out of its tragedy by giving the Incarnation place among the normal and majestic processes." (pp.235-236)

"But this is the precise point where we must begin to avoid even the faintest color of humanitarian thinking;- this in reference to the birth of Christ. "We should not allow even the chill of the climate of that thinking to penetrate our hearts. The humanitarian conception of Jesus is wrong, not only in theory, but in feeling also. And the feeling is more poisonous than the theory. The manhood of Christ is not that of a human person. All the personality of our Lord He brought with Him into human existence. He takes on an addition to his individuality, that is all. The manhood is ever impersonal, never anything but a lower coefficient for the abiding person of the Son of God. The Christian value of this view is very great, for it means that the human nature of our Lord will never come to personal emphasis, never come to triumph, so to speak, but will always stand out for the redeemed as evidence of the sacrifice of the Son of God made for man's salvation." "The dignity of man, man's worth in God's sight, is not to be found in the humanity of Christ, as if our nature were so wonderful that even the Infinite One might be proud to wear it. That method of magnifying man is humanitarian and not truly Christian. No, the worth of man is to be found in the one fact that God cared enough about us to redeem us at such awful cost. Thus the best place for man to discover his inner value is not at Bethlehem but at Mount Calvary. The manhood of Jesus Christ is ever to be regarded as a part of the humiliation of the Son of God."

"The real question then is: 'Does the Incarnation of the Son of God belong to the divine ideal, does it express the normal relation of God to the cosmos, or is it a part of a plan which is the divine ideal modified by the certainty of sin and the purpose of redemption.'
"No Christian man should allow a touch of Hegelian philosophy to place the Incarnation in the divine ideal, in the normal life of God; for so to place it gives it cosmic majesty at the expense of intense redemptional import." (pp.236-7)

THE REVELATION OF GOD IN PERSONAL EXPERIENCE.

The Logos manifests Himself not only in Nature and Human History but in Religion. Personality in its threefold aspect of unity, activity and self-consciousness must all be touched by the eternal Logos in whose image and by whose power it was formed. As unity is quickened into reason, and activity transformed into human volition, so self-consciousness must be lifted into a higher consciousness of the divine, - to a fellowship with God in freedom and love through the eternal Logos.

I.

The Logos who revealed Himself in Nature as unity and necessity; who revealed Himself in Human Personality as unity, activity and self-consciousness, revealed Himself also in Christ in personal experience, - a God-consciousness. Man may find unity and freedom in nature and history, he can realize himself as self only in dependence upon his Creator, can find the meaning of his existence only in religion. This conception of dependence led Schleiermacher to define religion as a sense of dependence, a definition which is inadequate but nevertheless full of meaning and one which has had great influence upon theological thinking. But it is especially significant that religion has always been closely connected with the subjective side of man's nature. Spinoza defined it as the "merging of men in the universal substance through intelligent love." Curtis defined it as a "personal bearing in faith toward the supernatural." Harris defined it as "the union of man with God, of the finite with the infinite, expressed in conscious love and reverence." Matthew Arnold conceived of religion as "morality tinged with emotion." These definitions are inadequate, it must be admitted, but they show that religion is a part of man's nature, is in some way rooted in his deepest consciousness.

II.

Dr. Buckham in a paper entitled, "The Origin and Scope of the Logos Doctrine" has abundantly shown that some conception of the Logos truth, "broadly interpreted, emerges, more or less definitely in the religious philosophy of every thinking race. Indeed, the rudiments of it appear in the most primitive and universal out-reaching of the human mind after an explanation of the origin and meaning of existence." To the conception of religion as being grounded in the consciousness of God, Professor Stearns has given us one of the ablest discussions of Christian Evidences in present day theology. Since this subject is intimately related to the discussion of the Logos on the redemptive plane, the subject will be considered more at length under that heading.

PART II. THE LOGOS IN PHILOSOPHICAL THOUGHT.

THE LOGOS AND THE PROBLEM OF KNOWLEDGE.

The Logos as the rational life of nature and of man is intimately and essentially connected with the problem of knowledge, one that is vitally connected with theism. A denial of man's capacity to know God, rests upon a false conception of the problem of knowledge, and involves logically a denial of the reality of all knowledge. May it not be possible that the great defects of epistemology, whether in the sensationalism of Locke and Hume, the rationalism of Kant and Spinoza, or the idealism of Fichte and Hegel, shall at last find their solution in the Logos? And that in the development of the doctrine as found in the Fourth Gospel, that philosophy shall yet come to a clearer understanding of some of its most perplexing problems?

I.

The basis of self-consciousness and knowledge according to the writer of the Prologue is to be found in the nature of the Logos, who in turn reveals Himself through Nature and Man and Christ in a progressive unfolding. God as Father, is the Ego, who, out of the primal ground of His own nature reveals Himself to Himself, and out of the depths of His own nature sees His own Ego in a second subsistence or hypostasis, the Logos or the eternal Son. What therefore, the outward world of nature is to us, - the condition of our self-consciousness and the basis of our knowledge, so this ideal world which is born out of the depths of the divine nature, does for the divine mind, - affords a basis for the divine identity. "We are to understand then," says Martensen, in his discussion of the Logos, "that God the Father knows Himself as the ground of the heavenly universe, which proceeds eternally from Him. solely because He knows as the ground of His own out-going into the universe in which He hypostasizes Himself as Logos. Without the Son, the Father could not say I; for the form of the Ego, without an objective something different from the Ego

in relation to which it can grasp itself, is inconceivable. In order to become conscious of Himself, it was necessary further, that He should do something more than think something other than Himself; "He must think Himself as another." The Logos is more than a creature or an idea; He is the thinking Logos who in Himself is the vehicle of all ideas, without which no single thought could be presented to the Father as an object different from Himself. As the outward world presents to the human mind an infinite variety, so the ideal world would to the divine be one of chaos, split up into infinite variety without order or without beauty, had not the birth of God Himself become the Logos as the principle of unity through which objective manifoldness becomes unified in the divine consciousness. The simple statement of the Prologue is, "In the beginning was the Word and the Word was with God and the Word was God." The Word in which the Father perceives Himself is therefore, not merely the spoken Word but the speaking Word; and the Logos is not alone the revelation of God, He is also the Revealer. The Logos is according to the Prologue and the Paulists, essentially active; Christ is the wisdom of God and the power of God.

It is at this point that the Logos doctrine of the Fourth Gospel differs essentially, both from the Greek conception and from that of the Alexandrian School. It is to be noted also that the writer makes a distinct advance over the doctrine of Wisdom generally current in Hebrew thought. In Philo and in the Wisdom of the Hebrews, the Logos was the idea of the world, uncreated indeed but yet subordinate; it was with God, but it could not be said of it that it was God,- rather it was something between God, and the Father and the created universe.

II.

The essential point of the difficulty as to the reality and validity of knowledge is at the transition from the subjective impression to the objective reality. In modern philosophy, the sharp distinction between mind and matter introduced by Descartes brought in a dualism which has made it impossible so far, to account satisfactorily for the knowing process, the solutions ranging from the absolute idealism of Professor Royce to the "naive realism" of Dr. Woodbridge. The doctrine of the Prologue is, that knowledge is personal, that it is grounded in the entire constitution of man, and not alone in one element of his being, whether that be the intellectual, the volitional or the emotional. As for convenience we treat of the person under the threefold aspect of unity, activity and self-consciousness without thereby intending to destroy the thought of the essential unity of the person, so also we may regard knowledge from the Logos standpoint as a unity, but with the three essential elements corresponding to the threefold aspect of the Logos in His unfolding, i.e. the rational, the ideal, the historical and that of consciousness or experience.

The history of philosophy and theology has shown that the principal errors have arisen through an over emphasis upon one of these elements to the neglect or exclusion of the others. The Logos theory holds that there must be a synthesis of these three elements; that only being true which makes its appeal to the entire person,-the appeal of a person to a person.

III.

Rationalism is the isolation of the rational or ideal element from that of the historical and mystical. It is the attempt to evolve all knowledge from pure thought; holding that human reason of itself is sufficient to develop religious truth and to quicken and guide the religious life. Lessing taught that man would have eventually discovered of himself all the truths in the Bible, but that the process had been hastened through divine revelation. The emphasis is entirely upon the intellectual element. Strauss wrote his *Life of Jesus* in order to show that the truths taught depended wholly upon the rational element and would lose nothing if the story itself should prove to be a myth. He says,-

"This is the key to the whole of Christology that as subject of the predicate which the church assigns to Christ, we place instead of an individual, an idea, but an idea which has existence in reality, not in the mind only, like that of Kant And is not the idea of the unity of the divine and human natures a real one in a far higher sense, when I regard the whole race of mankind as its realization?" Strauss, Life of Jesus, p.895

The result of rationalism has always been disastrous error, and this because it overlooked the fact that man is more than reason, he is will and heart as well.

IV.

The reaction from Rationalism has resulted in Mysticism, from bare speculations of the intellect, to meanings and values; from the intellect to the heart,-to the feelings. The real reaction from the rationalism of Germany took place in the revivals under Edwards, the Wesleys and others; and also in the mysticism of Schleiermacher,-due in part to his early training among the Moravians. Mysticism, at the extreme from Rationalism, has its foundation in experience, or the immediate consciousness of God's presence and action on the spirit. Its weakness lies in the fact that this immediate apprehension of God in

consciousness, is not systematized and defined in thought. The one-sidedness of Mysticism is as evident as that of Rationalism; and in its rejection of the criteria of reason and of history, it becomes a religion of emotion alone, degenerates into Quietism, excessive introspection and unfruitful retirement. Its truth consists in the recognition of the direct contact and communion of God and the human spirit; its error lies in that it limits religion and knowledge as well, to the feelings instead of finding it grounded in the entire, personal constitution of man.

V.

This synthesis of the elements of knowledge must be made through the medium of the historical, through which alone the inner and the outer elements can be verified. If the historical element however, be emphasized to the exclusion of the others the result is a period of barren and unspiritual criticism. The historical Christ,-the Word made Flesh cannot be set aside without effects equally disastrous. Man's needs as a person cannot be satisfied by merely speculative thought, nor can they be satisfied by an appeal to the feelings in culture and art or even the contemplation of mysticism; nothing short of a full appeal to the whole person,-the Logos in the consciousness of the individual and in the history of man, the higher consciousness in which feeling and thought are gathered up into one, can knowledge be said to be valid.

THE LOGOS AND THE ETHICAL PROBLEM.

It is in the ethical aspect of the Prologue that we find the writer grappling with his greatest problem,-that of moral evil and sin. The discussion opens with the brief but tragic statement, "And the light shineth in darkness and the darkness comprehended,-overcame it not." The question at once arises, What is the nature of the dualism which is involved in the use of these opposing terms, "light" and "darkness." (1) We are not to understand this dualism as physical, that is, grounded in the nature of man as matter and spirit; flesh and spirit are never contrasted as evil and good, nor as necessarily opposed to each other; (2) It is not a metaphysical dualism, a dualism inherent in, or essential to, the universe. (3) We are to understand rather, that this dualism is ethical,-the result of free volition. It is at this point that the Logos doctrine of the Fourth Gospel again differs from that of Philo. With Philo, the dualism of the universe was metaphysical,-the work of the Logos being primarily that of mediation in a physical and metaphysical sense. The dualism of the Prologue is ethical; and it is only as one feels with the author, the profound depths of moral evil, and the disorder in the world as the result of sin, that the ethical doctrines of the Prologue can be properly appreciated.

I.

It is evident that the approach to the ethical teachings of the Prologue must be different from that of the approach to the problem of knowledge. In the discussion of evil, the writer begins with man as a free agent,-a person; in his discussion of knowledge he begins with the Logos,-the eternal Word. Knowledge is metaphysical and has its ground in the nature and constitution of the universe, its source being in the nature of the Logos. Evil is not metaphysical in its origin; it

takes its rise in the perversion of free personality, and does not belong normally, in the created universe. "Sin explained is sin defended," said Dr. Robinson. "Sin explained is sin denied," said Dr. Strong in commenting upon the statement. If a good reason could be found for sin, sin would be sin no longer. Sin is "lawlessness,"- the wicked perversion of freedom, inherent in the nature of personality. The dualism then, of the Prologue is ethical. This is a fundamental conception. "The light shineth in darkness and the darkness comprehended it not." The statement is repeated in other words in the midst of his discussion of man on the plane of history. "He was in the world and the world was made by Him and the world knew Him not." It is evident that these symbolical terms "light" and "darkness" have a practical aim and are unmistakably connected with free action. The Light is the Logos who, immanent in personality as its essence was a sufficient medium of revelation, and the Logos transcendent in history, making Himself felt in conscience.

II.

The motive to sin is found in man's impulse toward freedom,-toward independence. Its possibility lies in the fact that there is a world outside of God which may be opposed to Him, to both of which he is related. Man's liberty must be subjected to a supreme test if the divine image was ever to be more than a mere gift; that the temptation should end in the fall is not a necessary consequence and can be known only through history. The Mosaiac account of the origin of sin is given in the symbolism of the mystical trees and the serpent in the garden of man's environment. The tree of the Knowledge of Good and Evil appeals to the self interest of man for this fruit shines of its own glory. Eating of the fruit of this tree, man conceives of himself in freedom as lord,-as God in respect to the cosmic order below him. The tree of Life is significant of man in

vital relationship to the divine order above him. Eating of this fruit man may partake of all the other trees in the garden, for he appropriates all things as a gift from God. The serpent symbolizes the cosmic spirit which gives meaning to the world order,-without which there could be no impulse toward independence. "The two momenta here described," says Mr. Martensen, "recur in every act of sin. No sin is committed without the presence of both fruit and serpent, an alluring phenomenon which attracts the sense, and an invisible tempter who holds up before man an illusory image of his freedom."

III.

The significance of sin lies in this,-that it is the soul's separation of itself from God and setting itself up in self-sufficiency. What was before in a measure hidden is now seen to stand out with prominence; man is not only metaphysically related to God through the Logos by creation, he bears also an ethical relation in freedom. An organism to live must be planted in an environment which sustains and feeds it. Man by his twofold nature demands an environment which is twofold. For his physical life he is dependent upon his natural environment; but he is dependent upon God for his spiritual life. No created being has life in itself. As in nature there is an attitude of receptivity in man; so also on the higher plane this attitude finds its counterpart in faith. Sin finds its ethical significance then in this, that it is a violation of personal trust, an attitude of unbelief.

The consequences of sin which arise from this violation of love are far-reaching and disastrous. Its first effect is seen in the breaking down of communion, in the recession of the divine companionship from man,-in spiritual death. Man was made to live in the most intimate personal fellowship with his Creator, but deprived of this he exists under an ever-increasing moral demand, under conscience, which apart from the

divine fellowship has been called "a ragged, unfinished item." The divine vision having been withdrawn, man lives in "darkness," a helpless slave of the moral law.

IV.

We are now prepared to examine the writer's treatment of the consequences of sin on the metaphysical plane. "And the light shineth in darkness and the darkness apprehended it not." The statement is historical; the writer views the past in the light of the present; the lower in the light of the higher revelation of the Logos. Sin has affected the created order, (1) in that it has affected man in his collective capacity as a race; (2) in that it has affected Nature as the environment of the race. The "darkness" is a comprehensive term; if gross darkness covered the people, darkness has at least covered the earth.

Man is a person but he is also an individual, one of a series which constitute the human family. He has therefore, a racial significance. Whether the racial connection is through the medium of the bodily nexus alone is not here a matter for discussion; this much is certain, the body holds in the Christian system a place of importance often overlooked by both philosophy and theology. As an individual, man is disorganized and cannot organize himself under the demands of conscience and the moral law, and this because he has lost the central unifying principle. Love is the only unifying principle, but the Spirit of Love was withdrawn from within man, when once this love was voluntarily rejected. Deprived of communion with God, man was deprived of the source of his life of love. Man is therefore, individually depraved; the conflicting impulses of his nature, subdued into order by a relation of love toward his Creator, are apart from this, but an inner contradiction between the individuality of his Ego and its universal essence. "This

experience of its double essence, of the contradiction in its innermost nature," says Mr. Martensen, "is the bitter fruit which man has plucked from the tree of knowledge.

V.

But the consequences of sin are not only to be found in the created race, they extend to the natural world also. The cosmic forces which are so puzzling to man, so bewildering, are ethically voiceless. God is indeed, the principle of unity and order in the world on the metaphysical plane; but the visible things, made to be a clear revelation of the invisible, the eternal power and Godhead have still this capacity; but when once they knew Him as God and glorified Him not,--their foolish heart was darkened, and the light was withdrawn.

VI.

Great as is the consequence of sin on the natural plane, it is on the plane of history that sin is seen in its hideousness. "He came unto His own and His own received Him not." "His own" in the truest and most comprehensive sense are those whom He has created and in whom He dwells as the immanent Logos. If man recognized Him not in the structure of the race, neither did they recognize Him in His transcendent purpose in history; and when He stood out clear and distinct on the plane of human history, He was not received. This constantly coming to His own in an ever-increasing revelation, and this constant rejection of light and love is the supreme tragedy of the universe.

It is in Christ, the incarnated Word that we come to the fulness of the revelation of the goodness of God and the sinfulness of man. These find their culmination in the death on the cross. The cross marks the moral distance between man and God.

PART III. THE LOGOS IN HIS COMPLETED REVELATION.

THE FULNESS OF GRACE AND TRUTH.

Theology has generally assigned to the Son a twofold existence in the economic Trinity,-that of the world-creating and world-completing activity. The term Logos when used in this connection is usually applied to the eternal procession of the Son from the Father in His revealing, creating activity; the term Christ is then used for the activity of the incarnated Logos on the redemptive plane,-the eternal Son returning to the Father in His world-completing activity.

I.

This truth is clearly in harmony with that of the Prologue but cast in different form. The writer's conception of this truth is expressed as "a fulness of grace and truth." In Christ, the perfect revelation and the supreme good are blended in perfect harmony. How nearly the Greeks came to grasping this truth! Philosophy has been dimly conscious of the great fact that truth is personal. "Virtue is knowledge" was the Greek expression of this truth; "Wisdom sporting before Him" was the beautiful symbolism of the Hebrews intended to convey the same truth; both are gathered up in the meaningful expression of the Prologue, "And the Word was made Flesh and dwelt among us, and we beheld His glory, the glory of the only Begotten of the Father, full of grace and truth." Here again is a deep authoritative note of the Fourth Gospel. Truth is personal, goodness is personal,-both are inherent in personal life and can be revealed only through personal communion. In Christ, the eternal Logos are joined absolute truth and absolute goodness: IN in the Logos is to be found the ultimate solution of the problems of knowledge and ethics.

II.

The terms which the Prologue uses are "light" and "life!" We need

II.

The terms which the writer of the Prologue uses are "life" and "light". We need to understand clearly the significance of these terms. Light is pure,-it is the perfect goodness of God which is free from all stain, from all contamination of evil. "In Him is no darkness at all." Light is revealing, it streams forth to illuminate and suggests the impartation of love,-"the free coming forth to bless the world." Truth and goodness are not abstractions, they are attributes of life. In the Logos they were blended in such perfect harmony that their twofold character was unrecognized. It was only when spiritual life was forfeited through the rejection of the Source of Life on the part of the creature, that separation between knowledge and goodness appears,-either of which considered in itself is a partial view of the problem and admits of no solution. When the "life" was forfeited, the "light" still continued to shine in the darkness but the darkness apprehended it not. The Logos as the revealing agent continued His activity, but the Spirit through which he held communion with His creatures in love was withdrawn. Love is necessary to knowledge; life is vastly deeper than logic. Speculative knowledge about God there may be, but knowledge as the Prologue uses it, knowledge in its deepest, truest sense, is the personal understanding which can only come through essential likeness in the persons themselves, a likeness which rises into love and fellowship. To know God is to be brought into His likeness,-to know God is eternal life.

III.

The "fulness of grace and truth" in Christ is therefore, the coming together again of truth and goodness in the incarnate Logos. This fulness can mean nothing less than the fulness of God and the fulness of humanity. Humanity in its creation was in possession of spiritual life through the Logos and the Spirit. When spiritual life ceased through the withdrawal

of the Spirit of communion, a yawning chasm of sin and darkness was formed which could only be remedied as humanity was again brought back into fellowship with God and this was accomplished in Christ, the perfect man, in whom the fulness of the human race and the fulness of God were individualized in a single life. Here then is the writers solution of his problem. The fulness of human nature in Christ furnished the condition for the communication of the Spirit to man through the Logos as in the beginning; the fulness of God dwelling in Him bodily, secured this to Him as a possibility; and with the power to recreate men in His likeness and to restore the capacity for spiritual comprehension, the Logos again becomes in man the life and the light.

IV.

As in psychological study personality is viewed under the threefold conception of intellect, of will and of affection or feeling without thereby destroying its unity; so also we must consider the personal Logos not only as knowledge but that knowledge revealed in freedom and love. There is much confused thinking at this point and it is essential that we make clear distinctions in our discussions, distinctions however, which must not be interpreted as in any wise destroying the unity of the Logos; separating not too widely even between knowledge and love,-rather gathering them up into that deeper knowledge which is eternal life. If we view the Logos solely in relation to the fulness of His revelation, we shall end our thinking in rationalism or in idealism,-we must ally ourselves in some sense either with Kant or Hegel. We are to be concerned not only with the fulness of the revelation, but with the quality of that fulness; and this can be understood only as we consider the Logos under another aspect of His essential nature,-only as we view Him in relation to the Spirit as well as in relation to the Father. Only as we do this shall we be able to grasp the thought of the writer in his conception of the Logos as perfect personality.

Freedom and love,-these are facts of transcendent importance to both philosophy and religion. The words of Bishop Martensen which proved so illuminating in reference to the relation of the Logos to the Father as hypostases of the sacred Trinity, are equally illuminating in respect to the further relation of the Logos to the eternal Spirit. "As then Father, in order to His very existence as Father, must out of the ground of His own being, hypostasize Himself as another,-the Son as a condition of His own identity; so also must there be a third hypostasis, if this out-going is to be one of freedom rather than necessity. "If the inner revelation terminated in the Son, God would have been manifested to Himself merely according to the necessity of His own being, his nature and thought, not according to the Freedom of His will..... If then the birth of the Son out of the essence of the Father denotes the momentum of necessity, the procession of the Holy Spirit from the Father and the Son denotes the momentum of freedom in the inner revelation.... The fatherly pleroma which is revealed in the Son as a kingdom of ideas, of necessity proceeding out of the depths of His own nature, is glorified by the artistic action of the Spirit into an inner kingdom of glory."

V.

There is another characteristic of Spirit also which must not be overlooked, and this is an attribute which belongs to spirit in general, i.e. the Spirit is concerned with manifoldness as the Son is concerned with unity. "If the manifoldness of the Spirit is viewed in relation to the existence of the Trinity, then the Spirit brings the eternal possibilities of the Son to an inward reality. If this manifoldness be regarded in the economic Trinity as directed outward toward the world, then it is the Spirit which brings Christ into the souls of men, creating in the world the kingdom of God, a new and heavenly race."

LIFE THROUGH THE SPIRIT.

We are now prepared to consider the teaching of the Prologue concerning the communication of the fulness of the Logos. The statement is,—"And of His fulness have all we received and grace for grace. For the law was given by Moses but grace and truth came by Jesus Christ." The boldness of the writer startles us, but another authoritative note has been struck and his confidence convinces us.

I.

This communication must in a peculiar sense be regarded as a continuation of the revealing activity of the Logos, an activity continued through the Spirit. It is therefore a more perfect revelation of God and consequently a fuller revelation of the Logos Himself in the consciousness of man. It is a revelation in this sense,—that it is the communication of His own God-consciousness to others, a restoration of spiritual life as the basis for fellowship in knowledge and love. The approach is distinctly and necessarily ethical,—it is grace and truth. Spiritual life must be restored; grace in a peculiar sense must be operative before truth. Only in the fulness of life can there be fulness of light. The Greeks sought wisdom on the naturalistic plane of speculative reason; the Hebrews in the law of Moses had the higher historical revelation; Christianity comes with the message that those who seek after Him and feel for Him may also find Him; but whether to Jew or Greek, it is Christ who is the power of God and the wisdom of God. Jesus, himself regarded the communication of the Spirit and the restoration of spiritual life and comprehension, as a further and fuller revelation of Himself. "I have declared unto them Thy name,—thy nature,—and will declare it; that the love wherewith thou has loved me may be in them, and I in them." So also the Apostle Paul declared, "For what man knoweth the things of man, save the spirit of man which is in him; even so

knoweth no man the things of God, save the Spirit of God."

II.

This communication is a revelation also, in that it shows us the essentially social nature of the Logos. "It would not be a self at all," says Dr. Buckham, "if it did not act, energize from itself, put itself out there, as it were, into a deed, into another self and thus fulfill itself..... the very nature of personal existence is active, social, out-going, that a self must have its logos as well as its center, and that the whole realm of the outward, the objective, the expressed, gets its meaning only as rational, only as objectified selfhood." The Logos must project Himself, must make for Himself a perfect medium of expression. The race and the kingdom are fundamental and essential conceptions of Christianity. The new race, in which the Logos shall yet find His perfect expression is new only (1) by way of contrast with the sinful race; (2) in the manner in which it is formed. It seems to me, to be a more majestic conception to conceive the work of Christ to be that of lifting the original race out of its sinful environment. As Christ stood out on the plane of history, a perfect man out of a sinful race, revealing humanity in its original purity; so also he is to lift the race as originally planned, as it would have appeared unmarred by sin, from all the evil and sin with which it is now entangled. Christ is not defeated; sin could not overthrow Him, His ultimate work is social, -the redemption of a race. As to the manner in which the individual comes to his inheritance in the new race, it differs in this; Adam received the divine image as a gift; it was for him to turn necessity into freedom. Now we enter the race by our own choice, through receiving life from the fulness of grace and truth which dwells in Jesus.

III.

Modern psychology has another important lesson for theology. In the development of personality, progress is from the lower centers to the higher. Bound at first to nature through the senses, it builds up its perceptions into concepts and through these it comes to have free ideas, ideas which may be freed from things with which they have been associated and placed against a back-ground of the person's own choosing. The person has come to freedom and with it comes the power of reversal, the power of the higher centers to control the lower through which they were built up. The person receives in a measure, power to control the environment through which he was formed, moulding it into an ever-widening expression of his own freedom and consciousness.

In His progressive unfolding, the Logos reached in an important and true sense, the fulness of His revelation in the perfect personality of Christ, the Word made Flesh. There is no return in the Neo-Platonic sense,-this is in fundamental opposition to the Logos doctrine of the Prologue. There is a return in a Christian sense, a deep and profound sense in which the Logos having come to his perfect fulness in Christ, reverses the process and dominates in love the race which has given Him birth. Having come to His fulness in individual life, this fulness is to be communicated to other individuals in the formation of a race which will be a higher, more perfect revelation of the eternal Logos. Nature finds its headship in man; the race finds it in the incarnated Logos, so the new race must have its glorified Christ.

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MESSIANIC QUOTATIONS OF THE PSALMS IN THE
NEW TESTAMENT.

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MESSIANIC QUOTATIONS OF THE PSALMS IN THE
NEW TESTAMENT.

One of the predominating features in the history of the Israelites was the outlook upon the future. Almost all nations¹ of antiquity were retrospective in their vision of "the golden age," but the Hebrews held this vision in prospect. Although the hand of the oppressor might be upon them, yet they believed that the time would come when Jehovah would intervene in behalf of his people, deliver them from their foes and establish them as the dominant nation in the earth. Not only were they to be raised to this supremacy, but the other nations would come cringing in submission to acknowledge their sovereignty. While the hope in general thus formed itself, sometimes it became more specific and together with the exaltation of the nation came the vision of an ideal king who should rule in righteousness and equity over Israel and subdue nations. Moreover after this personal element entered into the conception, the thought became varied, and the central figure of this "future age" was regarded sometimes as a prophet or as "the Servant of Jehovah"; again he was viewed as a priest, a priest after a new order, one which would be permanent in its continuity. Still higher did the conceptions rise, and this personage was looked upon as the "Son of God".

For the source of the development of these expectations during the Old Testament era one naturally turns in thought to the prophetic writers, and it is true that this is one of the outstanding features of their utterances; but not only were the prophets inspired by this vision, the poets also caught the

1. One exception to this statement might be found in Breasted's, "Development of Religion and Thought in Ancient Egypt," p.211, where he states that there was a note of the Messianic hope among the Egyptians 1500 years before Christ.

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1. The first part of the report is a summary of the work done during the year.

2. The second part is a detailed account of the work done during the year.

3. The third part is a summary of the work done during the year.

4. The fourth part is a summary of the work done during the year.

5. The fifth part is a summary of the work done during the year.

6. The sixth part is a summary of the work done during the year.

7. The seventh part is a summary of the work done during the year.

8. The eighth part is a summary of the work done during the year.

9. The ninth part is a summary of the work done during the year.

glory of the hope and embodied it in their lyrics. In fact when the quotations from this latter source are taken up, one is surprised to see to what extent this material has been used by New Testament writers. In classifying the material in the Psalms, we find, in the first place, the idealisations of historical circumstances and personages which could only find their fulfillment in a more sublime person than any merely human being could give. The reigns of David and Solomon formed the groundwork for much of this idealising, but when one reads the description, one instinctively feels that "a greater than Solomon is here!" Not that the poet had in mind circumstances beyond those which he was describing, but a divine providence used the Oriental tendency to hyperbole and the poetic idealising element to give such a portrait that men in after years would see that it had its fulfillment only in one, Jesus of Nazareth. Then in the second place, besides these distinctively idealising Psalms, there are also various descriptions, such as that of the righteous sufferer oppressed by foes and forsaken by friends, descriptions which, while they found their original source in the ills that befell some contemporary or possibly the writer himself, find a more striking application in him whose "visage was so marred more than any man, and his form more than the sons of men!"¹ This the New Testament writers were quick to perceive and thus they refer to the circumstances in the life of Christ as the fulfillment of these Old Testament incidents.

Thus it came about that many parts of the Psalms were applied to the Messiah as well as the prophetic writings. Accordingly we feel that it will be profitable to consider this part of Scripture, determining the extent of the Messianic material,

1. Isai. 52:14.

its original application, its use by the New Testament writers, and then deduce from these examples the principles which governed these writers in their reference to the Psalms and finally in conclusion give a summarary view of the content of the Messianic quotations.

In doing this the date of the Psalms will not be considered save in a general way. As this is so much a question of speculation, definite information is difficult to obtain and moreover is not necessarily involved in the issues which we are discussing. Consequently the historical circumstances, as far as they can be ascertained, will be outlined with only this general consideration concerning date. Further technical questions of criticism will be omitted, since they likewise are only indirectly relevant to the present discussion. The quotations in English will be taken from the Wellhausen Furness translation for the Old Testament and from the Revised Version for the New. The order followed will be that of the Psalms as they stand in our Bible.

Psalm II, 1--2

לֹא יִשְׁמַחַן עָוֹל וְלֹא יִשְׂמְחוּ רָשָׁעִים
לֵאמֹר לֹא-יִשְׁלַח יְהוָה בָּנוּ
וְיִשְׁלַח בָּנוּ מִן-הַשָּׁמַיִם
וְיִשְׁלַח בָּנוּ מִן-הַשָּׁמַיִם

וְיִשְׁלַח בָּנוּ מִן-הַשָּׁמַיִם
וְיִשְׁלַח בָּנוּ מִן-הַשָּׁמַיִם

וְיִשְׁלַח בָּנוּ מִן-הַשָּׁמַיִם
וְיִשְׁלַח בָּנוּ מִן-הַשָּׁמַיִם

LXX "Ira ti ἐφρόνας ἔσται, καὶ λαοὶ ἐμελέσται
κερά;

1. For the discussion of textual difficulties in connection with *וְיִשְׁלַח*, see Briggs in loco.

παρέστησαν οὐ βασιλεῖς τῆς γῆς

καὶ οὐ ἄρχοντες συγῆχθην ἐπὶ τὸ αὐτὸ

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ υἱοῦ.

"Why do the heathen rage,
And the peoples devise what is vain?
The kings of the earth contrive plots
And the princes take counsel together
Against Jhvh, and against His anointed!"

The picture which we have in the Psalm is that of the universal sovereignty of Jhvh under which the nations are re-
tive and accordingly form a mutual agreement to renounce his
yoke. The situation depicted may have been suggested by the
Assyrian domination over Israel and the nations around about
with the consequent restiveness of these nations or by the sub-
sequent Babylonian suzerainty. The poet is idealising the dy-
nasty of David into a world power such as these. He sees the
day when Israel will likewise hold universal rule.

In contemplating this concourse of the nations the writer
sees how futile all their imaginations are; they are devising
that which will surely come to nought. At the head of this
assemblage are the kings commanding their forces; they, too,
have joined in the general defection and have arisen with hos-
tile intent. Therefore Briggs reads, "The kings of the earth
take their stand at the head of the nations to embolden them
and arouse their courage!" Besides the kings all the rulers
unite in consultation that they may deliver themselves from the
yoke of bondage placed upon them. It is not an individualis-
tic but a concerted effort. Then in the last verse the direc-
tion of the hostile movements is indicated; the nations,

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veh and also against "His anointed," that is, the one whom he had consecrated to special service. It is for this very reason, namely, that all is being brought to pass at the command of Jah-veh, and moreover that the uprising is against the one who is reigning by His own appointment, that the hostile movements of the nations are so futile.

NEW TESTAMENT QUOTATION. ACTS 4:25--26

*"Ἰνα τί ἐφρούρεον ἔθνη
καὶ λαοὶ ἐμελέτησαν κενά ;
παρέστησαν οἱ Βασιλεῖς τῆς γῆς
καὶ οἱ ἄρχοντες συνηχθήσαν ἐπὶ τὸ αὐτὸ
κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.*

"Why did the Gentiles rage,

And the peoples image vain things?

The kings of the earth set themselves in array,

And the rulers were gathered together,

Against the Lord and against his Anointed!"

The circumstances of the quotation are the release of Peter and John from the Sanhedrin after an arrest and their return to their own company where they engage in prayer and cite the passage as analogous to the conditions which had prevailed in Jerusalem when "Herod and Pontius Pilate, with the Gentiles and the peoples of Israel" had prevailed against Jesus and which had continued in that the same hostility of spirit still existed against those who proclaimed the word of truth in His name.

An interpretation similar to this is received by Tertullian who states respecting Jesus that "he fulfilled all that had been written of His Passion. At that time 'the heathen raged, and the people imaged vain things; the kings of the earth set them-

the Lord and against His Christ! The heathen were Pilate and the Romans; the people were the tribes of Israel; the kings were represented in Herod, and the rulers in the chief priests!"¹

It is to be noted that in Acts the word, fulfilled, is not used. In this there is difference in comparison with the Fathers among whom Tertullian may be taken as an example; they state definitely that the circumstances in the life of Christ were the fulfillment of the events recorded in the Psalm. Although some of the New Testament writers do regard the events in the life of Christ as the fulfillment of the prophecies in the Old Testament, yet it would seem that here only a parallel is drawn, a parallel, however, which is very striking because the points of similarity are very marked.

As this Psalm is generally regarded as "the principal biblical source of the designations, 'Son of God' and 'Anointed' (Messiah)," it will be well to turn aside for a few minutes from the considerations of quotations and investigate the validity of this claim. In speaking of the term, Messiah, Cheyne² says, "Yahwe's anointed is a common title of the king of Israel, applied in the historical books to Saul and David, in Lam. 4:20 to Zedekiah and in Isai. 45:1 to Cyrus. In the Psalms corresponding phrases (my, thy, his anointed) occur nine times, to which may be added the lyrical passages I Sam. 2:10, Hab. 3:13. In the intention of the writers of these hymns it refers to the king then on the throne, or, in hymns of more general and timeless character, to the Davidic king as such (without personal reference to one king); but in the Psalms the local aspect only." 1. Tertullian against Marcion, Anti-Marcion Fathers, Vol. III, Book IV, Ch. XLII, p. 420, see also 286, 434, 559, VII. 447. 2. Enc. Bib. article, Messiah.

the kingship, its religious importance as the expression and organ of Yahwe's sovereignty, is prominent! Thus in the Old Testament the designation, 'Anointed', is a general term used of the kings of Israel and also of a foreign ruler when he was commissioned to execute the purposes of Jehovah. In the Psalms, however, the idealising aspect is introduced which gives scope to a more specific use of the term.

Between the Old and New Testaments there were two influences which would play a part in moulding the thought life of New Testament times. First there was the Septuagint. In this the references to the kings are translated by *Χριστός Κυρίου* for Lord's Anointed. Then there was the Jewish literature.

In turning to the Jewish literature, we see this term used in a more definite sense. In the Parables of the Book of Enoch (94---64 B.C.) 48:10, we find that "The Power and Wisdom of the Elect one" is described, and it is said.

"And he shall judge secret things,

And none shall be able to utter a lying word before him;

For he is the Elect One before the Lord of Spirits according to His good pleasure!"¹

In commenting on this passage Charles refers to Ps. 11, 2, then he goes on to say, "In the Old Testament Messiah is not an exact technical term, but is used of the Davidic kings, and even Cyrus. It is first found in the latter sense in the Parables here, xlvi. 10, lvi. 4: then in Pss. Sol. xvii. 36, xviii. 6, 8; 4 Ezra vii. 29, xii. 33, 2 Bar. xxix. 3 etc!"² By referring to Ps. 11 it would seem that Charles considers that the use here has some connection with the term there. In lvi. 4 the writer of the Book of Enoch receives a vision of seven metal mountains, then asks the angel who went with him, "What things

1. Charles, "Apocrypha and Pseudepigrapha of the old Testament,

p. 217

2. Ibid. pp. 217, 219, 650, 651, 582, 614, 427.

are those which I have seen in secret?" The reply is,

"All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty in the earth!"¹ Dalman thinks that this is an interpolation because it breaks the sense of the following with the preceding;² but we cannot see that this is so. Moreover Charles leaves it in the text without comment.

In the Pss. of Solomon (1st century B.C.) the author in the Psalm, "Of the King," depicts the past history in brief referring to the exile and then turns toward the future and in depicting the dominion of the conquering king, he uses imagery which is no doubt drawn from the second Psalm. In 17: 23--27 and later on in 36 he states,

"And there shall be no unrighteousness in his days in their midst,

For all shall be holy and their king the anointed of the Lord!"³

Then in Ps xviii which is entitled, "Again of the Anointed of the Lord," 6--8 we read,

"Blessed shall they be that shall be in those days,

In that they shall see the goodness of the Lord which He shall perform for the generation that is to come,

Under the rod of the chastening of the Lord's anointed in the rear of God,

In the spirit of wisdom and righteousness and strength!"⁴

Thus we see that in the literature in the intervening period the designation, "His Anointed," came to be used in a technical sense to refer to the king of the Messianic kingdom, and that there seems to be some connection between this use and the second Psalm, so much so that it would not appear far-fetched to

1. Charles, "Apocrypha and Pseudepigrapha of the O. T.", p. 219

2. Dalman, "Words of Jesus," p. 269

3. Charles, "Apocrypha and Pseudepigrapha of the O. T.", p. 649

4. Ibid. p. 651

and the later use was derived from the former.

In considering the references in 4 Ezra and 2 Baruch we come to writings which were more or less contemporary with our Gospels so that whatever may be the source of the term in these, it is probably the same as in the Gospels. In 4 Ezra 7:28 the writer is speaking of the temporary Messianic kingdom which is to be set up and states, "For my Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors four hundred years. And it shall be, after these years, that my Son the Messiah shall die, and all in whom there is human breath!"¹ Again 12:32, "This is the Messiah whom the Most High hath kept unto the end (of the days, who shall spring from the seed of David, and shall come and speak) unto them!"² Finally in 2 Baruch xxix., 3, we read, "And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall begin to be revealed!"³ Other references might be cited, but these are sufficient to give the general trend of the thought of these writers.

As to the use of the term, Messiah, to designate a coming ruler, this had its rise in the growth of the hopes of the people. While the Maccabean princes reigned in righteousness, the expectations of the nation centered about them, but when they became corrupt, then the people began to look for another king who should usher in better days. Not only does this thought find expression in the Jewish literature, but also in the Jewish exegesis. Cheyne⁴ says, "The exegesis of the Targums, which in its beginnings doubtless reaches back before the time of Christ, shows how it was fostered by the Rabbins and preached

1. Charles, "Apocrypha and Pseudepigrapha of the O.T.", p. 582

2. Ibid.. p. 614

3. Ibid., p. 497

3. Enc. Bib. article Messiah.

in the synagogues! This first idealisation of a king we see came in Psalm ii.

In passing to the New Testament the oldest writing that we have there is probably found in Luke, chap. 1--2. Sanday says "If we go, not to external chronology, but by the quality and the character of what was written, we should probably not be wrong if we were to say that the first two chapters of St. Luke are the oldest evangelical fragment or document of the New Testament. They are in any case the most arcaic thing in the whole volume. In these chapters it might be said that Christianity was not yet out of its Jewish swaddling-clothes!"¹ In the second chapter we have the promise that had been made to Simeon, "that he should not see death, before he had seen the Lord's Christ!" Then we also have the term used again in the question which Herod asked the chief priests and scribes, "He inquired of them where the Christ should be born!" Thus we see that the Messianic hopes were so prevalent that Herod was informed concerning them and also concerning the expectation of a king in the person of the Messiah. Accordingly the term having come in through Jewish antecedents and being adopted by the followers of Jesus as they centered their hopes about him, passed on into current use and became especially prominent in Pauline writings. While the second Psalm no doubt had the chief part in moulding this terminology, yet other influences such as that of the Septuagint also had weight. Dalman says, "The fact is, that no single passage on the ground of Messianic interpretation, can be made responsible for the term, 'Messiah!'"²

The connection of the usage of the term and the second

1. Enc. of Religion and Ethics, article, Bible.

2. "Words of Jesus," p. 291.

Psalm is continued in the Fathers. Tertullian making the assertion that Christ is not the Father says, "If, again, the Father is Christ, He must be some other Being who 'strentheneth the thunder, and createth the wind, and declareth unto men His Christ; (Amos iv. 13, LXX) and if 'the kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ; that Lord must be another Being, against whose Christ were gathered together the kings and the rulers!"¹

Psalm II, 7.

יהוה ידע כי ידעתי
 כי ידעתי כי ידעתי כי ידעתי
 לXX. δια γέλων τὸ πρόσταγμα Κυρίου.
 Κύριος εἶπεν πρὸς μέ υἱός μου εἶ σύ,
 ἐγὼ σήμερον γεγέννηκά σε.

"Jhvh's decree I make known;

Thus he said to me: 'Thou art my son,

I have this day begotten thee"

After showing the rebellious spirit of the nations against the rule of Jahveh, and the majestic disdain of Jahveh of the efforts made by these peoples and nations, for he had established his king on the holy hill of Zion, the speaker in the Psalm changes, and the king himself tells forth the decree. The opening words, *יהוה ידע כי ידעתי*, are "circumstantial and consequently solemn," (Delitzsch in loco). Moreover the utterance is given with assurance and confidence in that there is opposed to those who would renounce allegiance "an authentic, inviolable decree which cannot be changed or shaken." The context follows. Here again the opening is in the form of a solemn utterance. The decree is that not only is the anointed one

1. Anti-Nicene Fathers, Vol. 111. 625.

king, but he stands in closer relationship to Jahveh; he is a son; the act of investing him as king brought this filiation. The sonship and kingship are coincident. By virtue of the latter, the former ensues.

With the introduction of the idea of sonship comes the question, Whence did it arise? Briggs gives the following comment on the passage, "David and his seed were adopted as Yahveh's son on the day of the institution of the Davidic covenant, when first David reigned by right of divine sonship. The poet ideally combines the installation of David, (II Sam. 3:3) with the covenant recognition of sonship (II Sam. 7: 11--16), although the former took place some years earlier. This was an unfolding of the earlier covenant with Israel which constituted Israel a people, the first-born of God, (Ex. 4:22--23, J), a kingdom of priests (Ex. 19:3--6, E). Now the Davidic line, by divine institution becomes the son and king in a nation, which remains both son and king in larger relations! He considers that the Psalm was written during the domination of either the Assyrian or Babylonian powers.

Thus we see that the figure of sonship was used to denote in the first place the people as a whole who were chosen by Jahveh as his own, and then after that to designate the king who ruled this people. Naturally if the people as a whole stood in this relationship, the king, as the head and representative of the people, would be received as a son also, the more so in the case of the Davidic line, since this dynasty was the recipient of special promises as to its continuity and the blessing that should attend the reign of its kings. This historical background then forms the basis for the idealisation by the Psalmist and the designation of sonship to the ideal king.

Not only does the thought of sonship need to be considered,

the royal office bestowed, the king becomes a son. This would be in keeping with the historical background. The Davidic line was appointed to the kingship and thereby/ ^{its members} became constituted as sons as we stated above.

NEW TESTAMENT QUOTATIONS.

Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός.

Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός.

Thou art my beloved son, Mk. 1:11; Mt. 3:17; Lu. 3:22.

This is my beloved Son, Mk. 9:7; Mt. 17:5; II Pet. 1:17

This is my Son, my chosen (ἐκλελεγμένος), Lu. 9:35

In Mk. 1:11; Lu. 3:22; Mt. 3:17; 17:5, II Pet. 1:17 there is added the idea of the divine pleasure (ἐν σοὶ εὐδόκησα) with slight variations in the different passages. Then there is a reading in D which Justin and Clement of Alexandria follow υἱὸς μου εἶ σου ἐγὼ σήμερον γέγεννηκά σε. Moreover in the Gospel of the Ebionites we find another variation in reading. Σὺ μου εἶ ὁ υἱὸς ὁ ἀγαπητός, ἐν σοὶ ηὐδόκησα, καὶ πάλιν, ἐγὼ σήμερον γεγέννηκά σε¹. Thus we see by the addition in D and the further additions in the Gospel of the Ebionites that as time went on, there was a tendency in the church to make the quotations conform more exactly with the original. Dalman in commenting on the reading of D as compared with the text of the other manuscripts says that both forms are moulded on the Old Testament language, and that the last form, that of D, not have arisen so much from a dogmatic presupposition as from a desire that "the divine words which recalled Psalm 2:7 should agree with the terms of the psalm!"² As for the addition in the first form (ἐν σοὶ εὐδόκησα), the occasion was probably a re-

1. Huck, "Synopse", p. 13.

2. "Words of Jesus", p. 277

call of Isai. 42:3, where the thought is that the one in whom Jehovah delights shall receive an outpouring of the Spirit upon him. The term used in the Septuagint is $\pi\epsilon\acute{\iota}\varsigma$ and not $\sigma\acute{\iota}\varsigma$, but the significance is the same¹. Thus as Dalman points out, "The conclusion to be drawn from the tenor of the divine declaration at the baptism is that he who was exceptionally endued with the Divine Spirit is in a special sense the object of the love and good pleasure of God.-----Hence it is clear that the voice is intended to signify the divine good pleasure, not towards the person of Jesus as such, but towards Him as the agent of a special mission. This view is obviously presupposed by the injunction, 'Hear ye Him,' appended to the account of the transfiguration!"²

Since the quotation from the Fathers which we have chosen for this passage in the Psalms has reference to these citations in the New Testament we shall give it here. Justin Martyr states, "And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men, making ploughs and yokes; by which He taught the symbols of righteousness and an active life); but when the Holy Ghost, and for Man's sake, as I formerly stated, lighted on him in the form of a dove, and there came at the same instant from the heavens a voice, which was uttered also by David when he spoke, personating Christ, what the Father would say to him: 'Thou art My Son: this day have I begotten Thee; (the Father) saying that His generation would take place for men, at the time when they would become acquainted with Him; 'Thou art My Son; this day have I begotten thee!' "³

1. Cf. Acts 4:35

2. "Words of Jesus" p. 280.

3. Anti-Nicene Fathers, Vol. I. p. 244. See also, I. 251, 261; III. 338, 384, 601, 605; VI. 338; VII. 115, 412.

him. The term used in the preceding is "and not", but
 the assistance is not given. This is a common error, and
 assistance to be given from the least of the various
 at the subject is that the subject is not given
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 good of the subject. Hence it is that the
 voice is intended to signify the subject of the
 with the subject of the subject, and the subject
 of a subject. This view is a subject of the
 subject, "and not", and the subject of the subject
 rightness.

Since the subject of the subject which we have shown
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 in the subject, we shall also be able to show
 subject, "and not", and the subject of the subject
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 subject of the subject of the subject of the subject of the subject

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγεννηκά τε.

Thou art my Son, this day have I begotten thee, Acts 13:33

This constitutes the next quotation of this passage in the New Testament. Here considerable discussion centers around the word, 'raised up' in the context. Some would insist that because the words, ἐκ νεκρῶν, from the dead, are not present that the expression does not refer to the resurrection from the dead, but simply to the gift of the person of Christ to this world. Thus Knowling comments, "The former rendering is quite compatible with the view that the reference of the word here is not to the resurrection of Jesus, but to the raising up of Jesus as the Messiah. Lumby, however, thinks that the reference is to the raising from the dead. But as the writer goes on to speak of the resurrection from the dead in the subsequent context, it would appear that here he is probably designating the Messiahship of Jesus and consequently quotes from what was generally regarded as a Messianic Psalm.

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγεννηκά τε.

Thou art my Son,

This day have I begotten thee, Heb. 1:5; 5:5

The quotation in Hebrews is the same as that in Acts, but the setting is different. In the first chapter of Hebrews the context is seeking to bring out the thought that the Son is superior to the angels and uses these words as evidence of that superiority. The order in the quotation is to be noted. The fact that υἱός μου stand first indicates that special emphasis is laid on this thought, that "the relation is marked as peculiar and not shared by others," (Westcott). With this expression of the uniqueness of the relation should also be added the question as introductory to the quotation, Τίνι γὰρ εἶπε τότε τῶν ἀγγέλων, "to which of the angels said he at any time?" The purport of

of the question is to show that while the angels as a company had been called "the sons of God", yet to no individual among them had such a designation been given. So the contrast between the angels and the Son was thus doubly emphasised and his superiority accentuated. Moreover the last part of the quotation still increases the emphasis. Here the meaning of the word, *σήμερον*, today, is pertinent. Dods says, "*σήμερον* is evidently intended to mark a special occasion or crisis and cannot allude to the eternal generation of the Son. In its original reference it meant, 'I have begotten Thee to the kingly dignity! It is not the beginning of life but the entrance on office that is indicated by *γεγένηκε*, and it is as King the person addressed is God's son!"

In Hebrews 5:5 the thought of the context varies from that of the first chapter, although the quotation is the same. The author now is stating that Christ did not seek the priesthood, but God who had thus testified to Christ's sonship had also exalted him to this office. Some have questioned why the quotation was introduced here at all; but Bleek says, "The reference to Psalm II is not made to lessen the marvel that God should glorify Christ as priest!"¹ From this we would infer that he thinks that the intent of the quotation is to explain the marvel. Similar in thought is Reihm, "Dass Christus in einem so unvergleichlich innigem Verhältnisse zu Gott steht, dass seine Berufung zum Hohepriesteramt nicht befreundlich sein kann!"²

Regarding both cases it is to be noted that the writer of this epistle abounds in quotations. Goodspeed thinks that his method is Alexandrian and that the citations agree mainly with

1. Quoted from Ex. Grk. Tes. in loco.

2. Ibid.

the Alexandrian version of the Septuagint. However this may be, the writer was very familiar with the Old Testament text as found in the Septuagint and quotes with only slight variations. He felt evidently that any passage might be applied to Christ as the Messiah even though the original setting of the citation might be quite variant, such as in the use of the passage, "Behold I and the children which thou hast given me!" In these instances under discussion, however, he has used a text which was regarded as having a Messianic application.

As in connection with the quotations of verses 1--3, we discussed the sources for the term Messiah, so here we will consider the origin of the designation, "Son of God." In this instance there is not so much material in the Jewish literature of the intervening period as in the other case. Only once do we find it, and that is in an independent fragment in the Book of Enoch, 105:2, which reads, "For I and my Son will be united with them forever in the paths of uprightness in their lives!"² For any further uses of the term in Jewish literature, we must turn to the writings contemporary with those of the New Testament. In considering the possibility of this phrase, "Son of God," being a Messianic title, Dalman asserts, "A hindrance to the use of $\alpha \gamma \iota \acute{o} \varsigma \tau \omicron \upsilon \delta \epsilon \omega \nu$ or $\mu \alpha \kappa \alpha \rho \iota \acute{o} \varsigma$ would have presented itself in the custom of not uttering the name of God; and this afterwards shows itself when Mark 14:61 gives the words of the Jewish high priest as $\delta \nu \epsilon \acute{o} \varsigma \tau \omicron \upsilon \delta \acute{\omicron} \lambda \omicron \gamma \eta \tau \omicron \upsilon$, a form ill adapted to become a current Messianic title!"³ Further he tells us what the significance of the term was in saying, "When God call the Messiah His Son, this is merely meant as a sign of the exceptional love with which he above others is regarded. Even

1. Isai. 8:18. Heb. 2:13.

2. Charles, "Apocrypha and Pseudepigrapha of the O.T., v. 277

3. "Words of Jesus," p. 273.

'heritage' combined with sonship in Psalm II is never developed by Jewish literature in its bearing on the Messiah!¹ Moreover Dalman points out another thought. "It is a peculiar mark of great importance in Israel," he says, "that divine descent was never ascribed either to the people or to their kings. In naming God its Father, it may occasionally contemplate a genesis through the agency of divine power. But divine nature in the Son is never deduced from such expressions!"² This last statement of Dalman's is confirmed by Gressmann.³ Thus we would not expect the designation to be a frequent one. Accordingly when we examine the Jewish literature contemporary with the New Testament writings, we find only one or two instances of its use. In 4 Ezra, 14:9 in the interpretation of the dream given to Ezra, it is said, "For thou shalt be taken up from (among men, and henceforth thou shalt remain with my Son, and with such as are like thee, until the times be ended."⁴ Again in 4 Ezra 13:52 we have the following, "Just as one can neither seek out nor know what is in the deep of the sea, even so can no one upon earth see my Son, but in the time of his day"⁵

While these various references contain the terms which are used in the second Psalm, we see that there is no statement that this Psalm is the source. Yet since the titles are the same, one would naturally conclude that no doubt that they had their source in the Psalm, the more so because we see the imagery of that Psalm quite distinctly reproduced elsewhere in apocalyptic literature.⁶

1. "Words of Jesus," p. 272

2. Ibid.

3. "Der Ursprung der Israelitisch-jüdischen Eschatologie," p. 152

4. Charles, "Apocrypha and Pseudepigrapha of the O.T.," p. 1.

5. Ibid., p.

6. Ibid., p. Pss. of Solomon, 17:23---27.

In thus noting the New Testament use of *Psalm VIII*, we see that it was regarded by the writers as Messianic and was freely used as such even where the application could only be justified on the basis of analogy as in the case of the interpretation of the first verse. In keeping with this New Testament method was the Rabbinic which found the Psalm full of Messianic references and applied them in treating the subject.

PSALM VIII, 3.

ה' ה' יִשׁוּבֵנוּ יְהוָה יִשׁוּבֵנוּ
יְהוָה יִשׁוּבֵנוּ יְהוָה יִשׁוּבֵנוּ 3.

ἡ ἀνάστασις τοῦ κυρίου ἡ ἀνάστασις τοῦ κυρίου

LXX, 3. ἐκ στόματος νεότητων καὶ θηλαζόντων

κατὰ τὴν αὐτὴν

ἐγενεκα τῶν ἐχθρῶν σου, τοῦ καταλύσαι ἐχθρὸν

καὶ ἐκδικητήν.

"Thou createst, from the mouths of children and of sucklings, a power,

Because of Thine enemies,

To silence the foe and the revengeful!"

In taking up the meaning of this portion of Scripture, we shall consider Kirkpatrick's explanation first. "The general sense is **plain**," he says. "Jehovah has ordained that even the feeblest representatives of humanity should be His champions to confound and silence those who oppose His kingdom and deny His goodness and providential government. The mystery of man, of a being made in the image of God to know God, is greater than the mystery of the heavens, with all their immensity and majesty, as truly as the eternal is greater than the material and temporal. Man, therefore, even in the weakness of childhood, is a witness of the existence and character

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of God. But now is the testimony uttered? The words must not be prosaically defined and limited. The inarticulate, unspoken testimony to its Creator borne by the mere existence of the infant with its wonderful instinct and capacities for development; the powers of reason and thought and speech; the exercise of these powers in the praise of God with the simple faith of childhood; all are included. Nor is it mere poetic fancy to say that

'Trailing clouds of glory ~~do~~ we come,
From God, who is our home! "

Varying from this view held by Kirkpatrick is that of Briggs who would limit the thought more or less to that of the divine strength as "recognised and praised by children," although he admits the other possibility of the creative strength as manifested in human speech.

The purport of this verse must be decided from the subject of the Psalm as a whole, which seems to be the superiority of man in the world of creation, a superiority arising both from the fact of the higher creative status of man in that he is little less than divine, and also because he has been given dominion over all other living creatures. This being so we would feel that the broader scope given to the thought of the verse by Kirkpatrick is more in keeping with the Psalm as a whole. Man in his infancy even with his childish prattle is a witness to the power and might of Jehovah. Moreover there is a response in the heart of the child to that which is divine and a readiness to render praise unto God which sometimes disappears in the adult. This instinctive response of the child bears witness also to the presence and power of the eternal in the world.

NEW TESTAMENT QUOTATION. MATT. 21:16.

Ἐκ στόματος νηπίων καὶ θηλαζόντων ἐκτετήρισε αἶνον.

Out of the mouth of babes and sucklings thou hast perfected praise.

In examining this quotation we note first that it agrees with the Septuagint rather than the Hebrew, this being due to the fact that the New Testament writers used the Greek copy of the Scriptures rather than the Hebrew. As for the setting of the quotation, it is placed on the day of the triumphal entry into Jerusalem in which the children join in the note of praise. Thereupon the Pharisees protest and turn unto Jesus asking him, "Hearest thou what these are saying?" and he replies, "Yes, did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" It would seem that this was a gentle rebuke to the Pharisees that the children had joined in the recognition of his true authority while they were still blinded. The children no doubt had not comprehended what it all meant, but being accustomed to enter into the festival activities, they caught the cry from their elders. Bruce in commenting on the passage says, "Felicitous citation from Ps. 8:3, not to be prosaically interpreted as if children in arms three or four years old, still being suckled according to the custom of Hebrew mothers, were among the shouters. These prompt, happy citations show how familiar Jesus was with the Old Testament!" Thus it would appear that the passage is not quoted as having its fulfillment in this incident, but as applicable by way of analogy.

The Fathers read into the passage added meaning when they used it. An instance is found in the following. "And the Scripture appears to me, in allusion to the prophecy just mentioned, reproachfully to upbraid the thoughtless: 'Have ye never read,

Out of the mouths of babes and sucklings thou hast perfected praise?' In this way the Lord in the Gospels spurs on his disciples, urging them to attend to Him, hastening as he was to the Father; rendering His hearers more eager by the intimation that it was requisite that they should take more unsparing advantage of the truth then ever before, as the word was to ascend to heaven;¹ (Clement).

PSALM VIII 5--7.

ⲟⲩⲁⲓ ⲛⲉϥⲧⲱⲙⲏ ⲡⲉⲣⲉⲃⲟⲗⲓ ⲛⲉϥⲧⲱⲙⲏ
ⲟⲩⲁⲓ ⲛⲉϥⲧⲱⲙⲏ ⲡⲉⲣⲉⲃⲟⲗⲓ ⲛⲉϥⲧⲱⲙⲏ
ⲟⲩⲁⲓ ⲛⲉϥⲧⲱⲙⲏ ⲡⲉⲣⲉⲃⲟⲗⲓ ⲛⲉϥⲧⲱⲙⲏ
LXX. δ. τί ἐστὶν ἄνωγας ὅτι μνηστήρ αὐτοῦ,
τὸ υἱὸς ἀνθρώπου ὅτι ἐπεσκέπη αὐτόν;
ε. ἠλάττωσας αὐτὸν βαχὺ τε παρ' ἀγγέλων,
δόξῃ καὶ τιμῇ στεφάνωσας αὐτόν;
ζ. καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα χειρῶν σου.
πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

"What is man that Thou takest thought of him,

And a son of man that Thou needest him!

Thou hast made him in rank little less than divine,

Thou hast crowned him with glory and honor!

Thou hast given him dominion over the creatures of thy
hand,

And to him hast Thou made all things subject!"

The purport of this Psalm as stated above is seen clearly set forth in these verses. Here is given the rank of man which is little less than divine and also his suzerainty over the world of living creatures.

NEW TESTAMENT QUOTATION NEB. 2:6--8

Τί ἐστιν ἄνθρωπος ὅτι μεμνημένη αὐτοῦ,
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;

1. Anti-Nicene Fathers, Vol. 11. 212; see also iii. 200; v. 96;
vi. 304, 306; vii. 484.

one of the things that I have seen in the world is that
people are not happy. In fact, the world is a very sad
place. It is full of pain and suffering. I have seen
many people who are in great distress. I have seen
many people who are in great pain. I have seen many
people who are in great sorrow. I have seen many
people who are in great trouble. I have seen many
people who are in great need. I have seen many
people who are in great danger. I have seen many
people who are in great peril. I have seen many
people who are in great distress. I have seen many
people who are in great pain. I have seen many
people who are in great sorrow. I have seen many
people who are in great trouble. I have seen many
people who are in great need. I have seen many
people who are in great danger. I have seen many
people who are in great peril.

nevertheless (element).

Power will 5-7.

The world is a very sad place. It is full of pain and suffering. I have seen many people who are in great distress. I have seen many people who are in great pain. I have seen many people who are in great sorrow. I have seen many people who are in great trouble. I have seen many people who are in great need. I have seen many people who are in great danger. I have seen many people who are in great peril. I have seen many people who are in great distress. I have seen many people who are in great pain. I have seen many people who are in great sorrow. I have seen many people who are in great trouble. I have seen many people who are in great need. I have seen many people who are in great danger. I have seen many people who are in great peril.

"What is man that thou takest thought of him,

And a son of man that thou numberest him!

Thou sayest, 'I will make him like unto me, and he shall be like unto me.'

Thou sayest, 'I will make him like unto me, and he shall be like unto me.'

Thou sayest, 'I will make him like unto me, and he shall be like unto me.'

And so thou hast made him, and thou shalt say of him,

'The world is a very sad place. It is full of pain and suffering. I have seen many people who are in great distress. I have seen many people who are in great pain. I have seen many people who are in great sorrow. I have seen many people who are in great trouble. I have seen many people who are in great need. I have seen many people who are in great danger. I have seen many people who are in great peril.'

And thou shalt say of him, 'The world is a very sad place. It is full of pain and suffering. I have seen many people who are in great distress. I have seen many people who are in great pain. I have seen many people who are in great sorrow. I have seen many people who are in great trouble. I have seen many people who are in great need. I have seen many people who are in great danger. I have seen many people who are in great peril.'

And thou shalt say of him, 'The world is a very sad place. It is full of pain and suffering. I have seen many people who are in great distress. I have seen many people who are in great pain. I have seen many people who are in great sorrow. I have seen many people who are in great trouble. I have seen many people who are in great need. I have seen many people who are in great danger. I have seen many people who are in great peril.'

the world of living creatures.

New Testament, Matthew 5:7-11

ἡδύττωτος αὐτὸν βραχὺ τε πρὸ ἀγγέλων,
 δοξῇ καὶ τιμῇ ὑπεράνωτας αὐτὸν,
 καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,

And didst set him over the works of thy hands:

Thou didst put all things in subjection under his feet.

As is the custom of New Testament writers, the text of the Septuagint has been followed rather than the Hebrew; and consequently we have the rendering, "lower than the angels," which in the Hebrew is "a little less than God" or as the Wellhausen-Furness translation gives it, "in rank little less than divine?"

Westcott comments on the use of this quotation thus, "It is not, and has never been accounted by the Jews to be directly Messianic; but as expressing the true destiny of man it finds its accomplishment in the Son of man and only through Him in man. It offers the ideal (Gen. 1:27--30) which was lost by Adam and then regained and realised by Christ? Yet even in the case of the Son of Man, as the writer of the Epistle to the Hebrews goes on to show, the ideal of the subjugation of all existences has not yet come to pass; but this much has been accomplished that man in the person of Christ has been crowned with glory and honor. Right here, however, arises another problem and that is that the words in the Psalm, "a little lower than the angels," indicate the dignity and exaltation of man while in the application to Christ, they denote humiliation. On this Westcott says, "One peculiar all-

difficulty meets us in the use of the Psalm by the writer of the epistle. The thought expressed in the original by the words rendered in the Septuagint, ἡλάντωσας αὐτὸν βραχύ τι παρ' ἁγγέλους, is that of the nobility of man's nature which falls but little short of the divine. The words on the contrary as applied to Christ describe humiliation. This application is facilitated by the Septuagint rendering but does not depend on it. The essential idea is that the true destiny of man described by the Psalmist, which experience teaches us that man himself had missed, was fulfilled otherwise than had been expected. Words which were used of man in himself became first true of One who being more than man took man's nature upon him. In such a case the description of dignity was of necessity converted initially into a description of condescension! So it came to pass in order that Christ might fulfill the ideal destiny of man that he humbled himself and took upon himself the nature of man, and thereupon he was crowned with glory and honor. The quotation itself is characteristic of the author who freely applies Scripture to Christ whether it is directly Messianic or not.

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

For, He put all things in subjection under his feet.

I Cor. 15:27

St. Paul quotes the passage in connection with the statement that Christ shall reign until all of his enemies are conquered, the last enemy to be abolished being death. This verse is cited as the reason for the reign until such a time. Paul like the writer to the Hebrews evidently considers that the ideal destiny of man is to be fulfilled only in the person of Christ. This use of quotations wherein Christ is represented as the ideal of man in that he is crowned with glory, honor and dominion may be compared with the passages which are used to

to represent Christ as the embodiment of the righteous sufferer, passages which will be taken up later.

The Fathers use this passage in various ways. By means of it Tertullian proves the humility of Christ. He says, "And we saw Him, and He had not attractiveness or grace; but His mien was unhonored, deficient in comparison of the sons of men, 'a man set in the plague, and knowing how to bear infirmity; to wit, as having been set by the Father 'for a stone of offence, and made a little lower than the angels!'"¹

PSALM XVI 8---11.

שְׁמִי יִשְׁמַח בְּיִשְׁעֵי יְהוָה
 9. וְלֹא יִשְׁמַח בְּכֹחַ אֱמָנָה
 10. וְלֹא יִשְׁמַח בְּכֹחַ אֱמָנָה
 11. וְלֹא יִשְׁמַח בְּכֹחַ אֱמָנָה

LXX 8. προσώμην τὸν Κύριον ἐνώπιόν μου καὶ περὶ,
 ὅτι ἐκ δεξιῶν μου ἔσται ἡ μὴ σελευθεῖ.

9. διὰ τὸ τοῦτο ἠυφρέθη ἡ καρδία μου

καὶ ἠγαλλιάσατο ἡ γλῶττά μου,

ἐπεὶ δὲ καὶ ἡ ψαῆς μου κατασκηνώσει ἐπ' ἐλπίδι,

10. ὅτι οὐκ ἐγκαταλείψει τὴν ψυχὴν μου εἰς ἔθνη,

οὐδὲ δώσεις τὸν ὄσόν σου εἰς τὰς χεῖρας αὐτοῦ.

11. ἐγνώρισάς μου ὁδοὺς ζωῆς.

πληρώσεις με εὐφροσύνης μετὰ

προσώπου σου.

τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος.

1. Anti-Nicene Fathers, Vol. iii. 172. See also ii. 71; 410; iii. 604; 619; vi. 367; 368; 318. 326. 382. 448. 535. 612.

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The teachers use this language in various ways. By means

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... is now in possession of ...

2. The first of the two is the fact that the

10-11-68

1. The first step is to identify the problem or goal. This involves understanding the current situation, identifying the problem, and setting a clear goal.

8-11-48

"Jhvh I keep forever before me,
 With him on my right hand, I shall not be moved,
 therefore glad is my heart, and my honor rejoices,
 My body also shall abide in peace.
 For thou dost not commit me to Sheol,
 Nor sufferest Thy faithful ones to see the pit.
 Thou teachest me the pathway of life;
 In Thy presence is fulness of joys,
 Fair gifts in thy right hand for ever!"

The crux of this Psalm seems to be its original destination, whether the Psalmist is speaking of himself or whether in prophetic vision he is referring to Christ. Toy¹ thinks that the Psalmist is speaking of himself alone and asserting his security in this life with no reference to the immortality of the soul or to the resurrection of the body. The Psalm is "the expression of pious joy in the divine presence, and confidence in the divine protection". Kuener¹ also holds to this view. Briggs on the other hand maintains that the Psalmist is praying that God will not abandon him in Hades, nor leave him in the power of Sheol but will go with him and remain there. He has hope of the attendance of the divine presence even after death. The Psalm might imply the resurrection if it were late enough, but the context does not necessarily lead to any such conclusion. The hope expressed in the last line is not such a one as could be anticipated in this life; on the other hand the Psalmist is "thinking of everlasting life in the presence of Yahveh and on His right hand, after he has departed this life and gone into Sheol". Then Delitzsch claims that the hope expressed in v. 10 is that of "not dying, or even if dying still not really to die",

1. "Quotations in the New Testament," p. 54.

and instead there is to be a "blessed and glorious life in another world." This is depicted in v. 11. Kirpatrick summarises thus, "The truth may be that the antithesis is not between life here and life hereafter, but between life with and life without God; and for the moment, in the overpowering sense of the blessedness of fellowship with God, death fades entirely from the Psalmist's view. And he also feels that the doctrine of a future life is involved in the Psalmist's faith. Ewald, moreover, expresses himself in much the same way. "There is hardly to be found," he says, "a clearer or more beautiful declaration concerning the whole future of the individual man than the present. For the calm glow of the highest inner expansion and serenity here lifts the poet far above the future and its menaces, and it stands clearly before his soul that in such continued life of the spirit in God there is nothing to be feared, neither pains of the flesh, his body, nor death; but where the true life is, there also the body must finally come to its rest; because deliverance also of the soul from the grave is possible through him who wills only life!"¹ Johnson believes that the psalm refers to the psalmist but that his language is predictive and that the psalmist understood his words as such. "Believeing the promise of God to make one of his descendants the Messianic king, he was moved to speak words which can be applied in their full sense only to the resurrection of Christ. David may not have had full knowledge of the purport of his prophecy; but he knew from the promise of God, made through Nathan that one of his descendants should reign 'forever; that 'his kingdom would be established forever; and was inspired to use the far-reaching language of the quotation."²

1. Johnson, "The Quotations of the N.T. from the O," p. 320

2. Ibid., D.

25. Προσώρην τὸν κύριον ἐνώπιόν μου διὰ πάντας,
ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ τελευθῶ.
26. διὰ τοῦτο εὐφράνθη μου ἡ καρδίᾳ καὶ ἠγάλληται
ἡ γλῶττί μου,
ἐπεὶ δὲ καὶ ἡ σάρξ μου κατατηγνώσει ἐσ' ἐλπίδα
27. ὅτι σὺ ἐν κρητὰ λύσεις τὴν ψυχὴν μου εἰς ἄβυσσον
οὐδὲ δώσεις τὸν ὅσιόν σου ἵνα ἴδῃ διαφθοράν.
28. ἐγνώρισάς μοι ὁδοὺς ζωῆς,
πληρώσεις με εὐφροσύνης μετὰ τοῦ
ἁρρωπώ σου.
13:35. Οὐ δώσεις τὸν ὅσιόν σου ἵνα ἴδῃ διαφθοράν.

25. I beheld the Lord always before my face;

For he is on my right hand, that

I should not be moved:

26. Therefore my heart was glad, and my

tongue rejoiced;

Moreover my flesh shall also dwell in hope:

27. Because thou wilt not leave my soul unto Hades,

Neither wilt thou give the Holy One to see

corruption.

28. Thou madest known unto me the ways of life;

Thou shalt make me full of gladness with

thy countenance.

13:35. Thou wilt not give thy Holy One to see corruption.

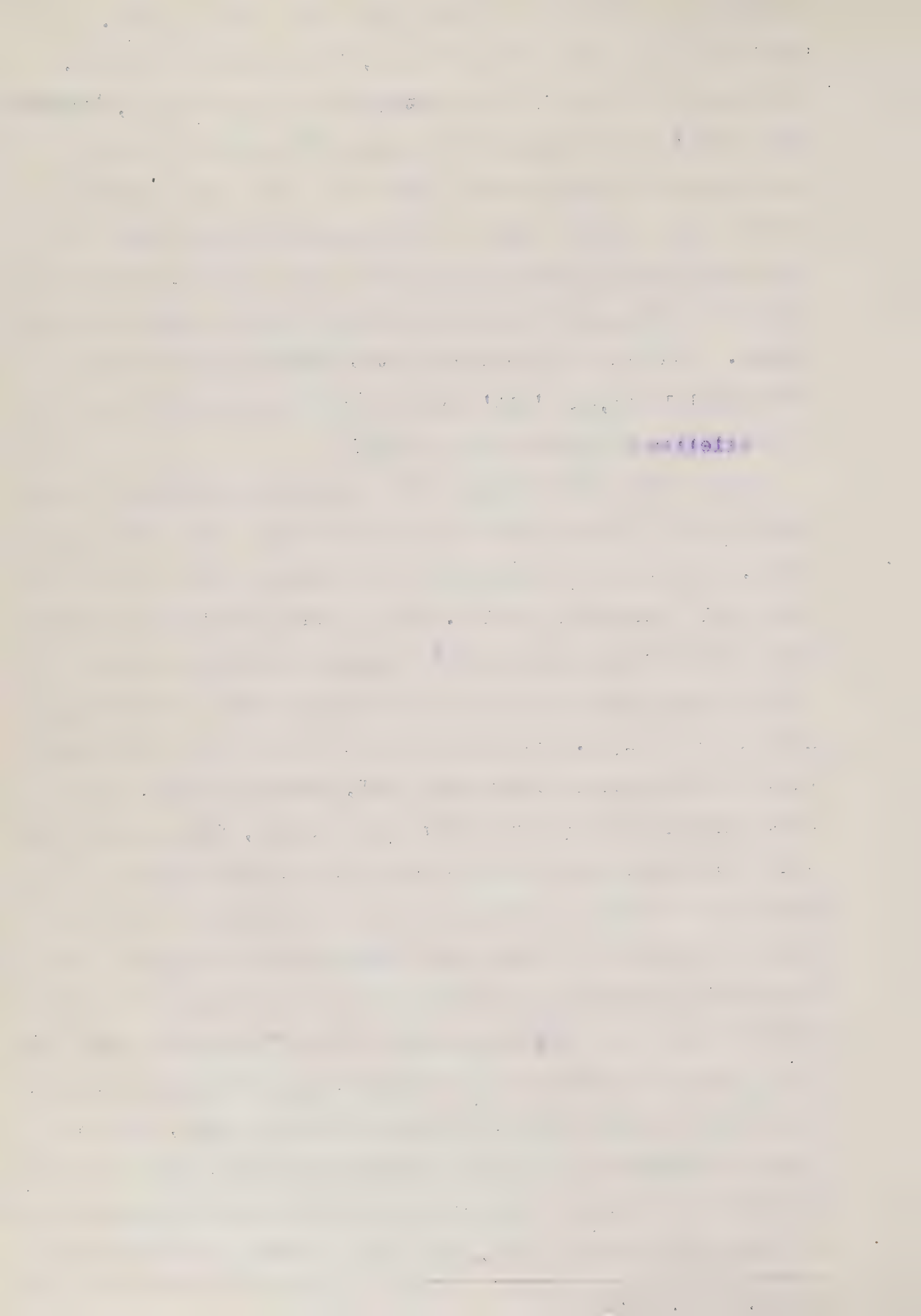
In considering these quotations, the first thing to be noted is that the text follows the Septuagint rendering of the Old Testament in that the word, 'corruption,' is used instead of the word, 'bit,' which is found in the Hebrew. This has occasioned a controversy. Briggs remarks concerning the word;

! it is to be distinguished from Sheol itself. The 'pit' is a deep place within Sheol, "the dungeon of Sheol!" Accordingly the word in the Septuagint and the Vulgate, *δραφθορά*, 'corruptio' is but an interpretation of the name of this inner recess. Thus it would seem that the thought conveyed is that the faithful ones or the faithful one will not enter into the deepest places of the grave and of death. While he may enter Sheol, he will not behold the place of the departed wicked. But the distinction of two places in Sheol was not made until later, and 'pit' would appear rather to be used in a parallelism synonymous with Sheol.¹

With this explanation of the textual difficulty, we shall note the way the New Testament writers treat the passage as a whole. First we see that Peter in quoting it says that David spake this concerning Christ. As for the question of the Davidic authorship, the apostle's argument would be the same whether the Psalm were written by David or some other; so that need not detain us. But the important part is the statement that it was written "concerning him", meaning Christ. In what sense is this to be taken? Toy writes, "We may say that this protection would be accorded in the highest degree to Jesus, the supreme representative and embodiment at once of human piety and of divine excellence; it is in him that the Psalmist's outburst of security in the consciousness of God's presence finds its full expression." Briggs² explains thus, "The pious man of the Psalter who was not to be abandoned to Hades, but who was to enjoy the favor and presence of God, did not find his counterpart in the experience of David. The ideal was fulfilled for the first in the resurrection and ascension of Jesus, the second David, his son and Lord!" Then Delitzsch

1. Cf. Isai. 51:14

2. "Messiah of the Apostles," p. 27.



as, "The application which the Apostles make of this Psalm is based upon the consideration that David's hope not to fall a prey to death was not realised in him, as was quite clear, to the unlimited extent in which the Psalm sets it forth, but that it was fulfilled in Jesus, who was not abandoned to Hades, and whose flesh did not experience the corruption of the grave; and that consequently the words of the Psalm are a prophecy of David pointing to Jesus the Christ, who was promised to him as the heir of his throne, and whom, on the ground of this promise, he had before him in prophetic consciousness!" In a similar manner Kirkpatrick explains the quotation. "St. Peter shows," he says, "that David's glowing words of faith and hope were not fully realised in himself. He did not finally escape death.. Were his words then a mere idle dream? No! Guided by the Holy Ghost he 'looked forward' to Christ. Over him whose fellowship with God was perfect and unbroken by sin, death could have no dominion. In his resurrection the words first found their adequate realisation, their fulfilment. But their prophetic character does not exclude their primary reference to the Psalmist's own faith and hope!"

In summing up the arguments regarding the primary reference of the Psalm and its application in the New Testament, from the whole tenor of the Psalm it appears that the writer is telling of his own faith and hope. As to the content of this faith and hope, therein lies the question. The first matter to be decided upon is the nature of Hades or Sheol as viewed by the Hebrews. Salmond in commenting on this subject, says, "In the Old Testament, therefore, Hades expresses the general view of the world of the departed as a dark, deep underworld, in which the deceased continue to exist, but in a state of being devoid of the joy, the activity, the fulness, and the sub-

stantiality of real life. For the most part, too, in the Old Testament it is an abode from which there is no return, and in which there are no moral distinctions; a condition involving separation at once from living men and from the living God; one in which rich and poor, king and slave, good and evil, subsist together in the same inane, shadowy, sheerless condition, without positive reward for the righteous or penalty for the wicked!"¹ This is the general conception of the under world; and only now and then in the prophetic and poetic literature is there a gleam of light which leads beyond this dark, shadowy domain. This Psalm is one of those portions of the literature which transcends the general conception. The hope seems to be that the writer will not be left to the mercy of Sheol or allowed to behold the 'pit' of the underworld. Knowing agrees with those who maintain that the **Psalmist** is here expressing a hope of being delivered from death; he states distinctly, "For the hope of the Psalmist expressed in the following words is primarily for preservation from death. 'Thou wilt not give up my soul to Sheol (i.e. to the underworld, so that one becomes its prey), neither wilt thou suffer thy beloved one (singular) to see the pit!'" The sense of sight is used as the "'sensus communis' (i.e. the common sense underlying the basis of all feeling and perception) and also, in the figurative manner, all active and passive experience" (Delitzsch) If death enters into the experience at all, it will be but a temporary matter; and ~~thereupon~~ upon the pious one will enter into life. This is also the sense in which it is applied to Christ. Whether the writer was David or some other Israelite, it is clear that the words were never fulfilled in his own experience, therefore it must follow that either the poet was a dreamer and a writer of fancies or in the access of prophetic

¹. Hastings's Dictionary of the Bible, article, Hades.

insight or the two factors being commingled he was outlining that which was to take place. While there was no clear representation of the resurrection of Christ before his mind, yet at the same time, in his idealisation of his own hope, he drew a picture which was only fulfilled in the raising of Jesus and in this sense spoke concerning Christ. Paul in the 13th chapter and the 35th verse lays considerable stress on the word, 'corruption; which is taken from the Septuagint rendering. The general tenor of the thought, however, is not altered, for the same idea predominates that the rule of death was only temporary, and then came the resurrection life.

Since there is only one quotation of this passage in the Fathers, it would seem that it was not so great a favorite with them as some of the other passages. Clement of Alexandria quotes as follows, "Again, David expressly (or rather the Lord in the person of the saint, and the same from the foundation of world is each one who at different periods is saved, and shall be saved by faith) says, 'My heart was glad, and my tongue rejoiced, and my flesh shall still rest in hope. For thou shalt not leave my soul in hell, nor wilt Thou give Thine holy one to see corruption. Thou hast made known to me the paths of life, Thou wilt make me full of joy in Thy presence!'"¹

PSALM XXII, 1.

יְיָ אֱלֹהֵי יִשְׂרָאֵל אַל תִּשְׁכַּח מִי
לְיָמַי

ΕΧΧ. Ὁ Θεὸς ὁ Θεός μου, μὴ σὺ γὰρ ἐλπίσῃς ἐν τῇ

ἐλπίδι μου;

"My God, my God why hast Thou forsaken me?"

The Psalm opens with this wail of despair. In the hour of dire distress when the enemies are pressing sorely about, the Psalmist feels that he is forsaken by God also.

1. Anti-Nicene Fathers, Vol. ii, p. 481.

Ἰησοῦ ἐλπί λημέ σαβαχθαρεί; τούτ' ἔστιν
 Θεέ μου Θεέ μου, ὅρα τί με ἐγκατέλιπες; 1.

My God, My God why hast thou forsaken me?

The exclamation of the Psalmist in his hour of poignant distress is also very applicable to the sufferings of Jesus on the cross. How natural it was that he should give utterance to words of Scripture! As to the cause of the cry, a good many conjectures have been made. **Some have** thought that it was a wail of despair over lost hopes.² Others³ think that there was in the mind of Jesus the whole Psalm which closes with a note of hope, but this, however, hardly seems a true representation, for at this time the mind was not in a reflective mood but under the dominance of feeling, and if the underlying thought had been that of victory, this would have been likely to have been the content of the utterance. The theologians in many cases have regarded the cry as the outcome of the enduring of the wrath of God; but this is superimposed on the context rather than read from it. Meyer writes, "We have here the purely human feeling that arises from the natural but momentary quailing before the agonies of death, and which was in every respect similar to that which had been experienced by the author of the Psalm. The combination of profound mental anguish, in consequence of entire abandonment by men, with the well-nigh intolerable pangs of dissolution, was all the more natural and inevitable in the case of One whose feelings were so deep, tender, and real, whose moral consciousness was so pure, and whose love was so intense." In the final analysis the question arises whether we can determine just the reason for this heart-rending wail. It

1. For discussions of the use of the Aramaic here, see Swete in loco, Allen in loco, Int. Nat. Crit.

2. Schweitzer.

3. Paulus, Gratz, DeWette and Bleek.

Some have

takes us too far into the personality not only of another being but of a being whose nature ever will remain a mystery to man, as will also some of the events in his life such as this. Gould comments on the passage thus, "The historical meaning of *σαβχθαρεί* is not to leave alone, but to leave helpless, denoting, not the withdrawal of God himself, but of his help, so that the Psalmist is delivered over into the hands of his enemies. Thus while it is possible to suppose that Jesus is uttering a cry over God's withdrawal of himself, it is certainly unnecessary. Such a desertion, or even the momentary unconsciousness of the Divine presence on the part of Jesus, makes an insoluble mystery in the midst of what is otherwise profound, but not obscure. Interpreted in the spirit of the original, of the withholding of the Divine help, so that his enemies had their will of him, it falls in with the prayer in Gethsemane, 'remove this cup from me; and becomes a question, while the cup is at his lips, why it was not removed?' Neile speaks of the historicity of the account. "Of the seven utterances from the cross," he says, "this is the least likely to be due to Christian imagination, a very human cry, quoted from Ps. xxii, 1. It was probably the Lord's application of it to himself which led to the large use of the Psalm in vv. 35, 39--43. That it was a cry of despair from a consciousness of failure is inconceivable from One who had expected and accepted, and who knew that His death was necessary to make Him a *λύτρον ἡμετέριον πολλῶν* a means of reaching His Messianic glory".

Although other parts of this Psalm which are used Messianically are quoted by the Fathers, there is no instance of the citation of this passage.

גִּזְרֵי אֶבְרֵי שְׂרָדֵי דְּחֵי נִזְרֵי אֶרְבֵּי

LXX. διεμερίσαντο τὰ ἑμάτιά μου ἑαυτοῖς,

καὶ ἐπὶ τὸν ἑματισμὸν μου ἔβαλον κλῆρον.

"My garments they part among them,

For my vesture do they cast lots!"

The Psalmist having uttered a cry of despair in that he felt himself forsaken by God, goes on to describe the bitterness of his plight, for he is "a reproach among men, and despised of the people; his enemies laugh at him and mock him to scorn; the evildoers inclose around about him, divide his garments among them, and cast lots for his vesture. In regard to this last feature, we find that the lot was often employed in the division of property as at the time when the children entered the land of Canaan¹, also in the division of spoil taken in battle² and in the assignment of the property of prisoners and of criminals³.

NEW TESTAMENT QUOTATION JN. 19:24

ἦν ἡ γραφή πληρωθῆ

Διεμερίσαντο τὰ ἑμάτιά μου ἑαυτοῖς

καὶ ἐπὶ τὸν ἑματισμὸν μου ἔβαλον κλῆρον.

They parted my garments among them,

And upon my vesture did they cast lots.

In the Gospel of John this passage is quoted with reference to the casting of the lot for the garments of Christ; and the writer states that thereby the passage is fulfilled. The question therefore arises in what sense the words were fulfilled. When the statement reads, "in order that," it seems to be implied that there is an idea of purpose. The Greek, too,

1. Num. 26:55ff; 33:54; 34:13 2. Nah. 3:10; Op. 11.

3. Jos. 7:14. I Sa; 14:42. For further information see Hart. Bib. Dict. art. Lots.

with its particle, ^αἵνα, would imply this, for this is the general significance of the term in classical usage. The older commentators, however, used to attribute an ecbatic sense to this word and then would explain the thought thus that here the words of Scripture received a new application; but the later commentators maintain that there is the idea of purpose contained in the statement. This is the point of view of Dods, Meyer and Ellicott. The possibility of the ecbatic use of ἵνα is still under discussion; the grammarians disagree on the subject. Thayer, Fritzsche and Winer maintain that the telic is the only use in the New Testament, while Moulton, Ellicott, Sanday, Headlam, Lightfoot, Evans and Robertson allow the ecbatic sense in some degree. Robertson says, "There is in itself no reason why it (^αἵνα) should not have it (ecbatic sense), since undoubtedly it was so used in the later Greek!"¹ But while these authorities allow for this use of ἵνα, they do not give any instances where this use is applicable when the statement is made that Scripture is fulfilled. Accordingly in interpreting this passage we would conclude that the writer of the Gospel was Jewish in his conceptions, traced all events to the hand of God whether primary or secondary and accordingly saw in this coincidence of the circumstances of the parting of the garments of Jesus with the description of the Psalmist a divine purpose in the fulfillment of the words. It is to be noted that in the Synoptics there is no reference to the Scripture being fulfilled.²

The importance that Tertullian attached to the incidents of this Psalm which are applied to Christ is seen when he says, "Although His raiment was, without doubt, parted among the soldiers, and partly distributed by lot, yet Marcion has erased it

1. Grammar of Greek New Testament in the Light of Historical

Research, P. 997. 2. Mt. 27:35; Mk. 15:34; Lu. 23:34.

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words as being said by Jesus himself. Farrar says in regard to the Psalm that it is typico-prophetic accepted in a Messianic sense. "The sense of its prophetic and typical character had doubtless been deepened among Christians by our Lord's quotation from it on the cross." Ellicott takes the same attitude toward the Psalm. The quotation in the epistle is used to show the close relationship that existed between Christ and those who were the recipients of his redeeming mercy.

In the Fathers there is only one reference to this passage and that is in the Epistle of Barnabas. He quotes thus, "For again saith the Lord, 'And wherewith shall I appear before the Lord my God, and be glorified?' He says, 'I will confess thee in the Church in the midst of my brethern; and I will praise thee in the midst of the assembly of the saints!'"¹

PSALM XXXI 6 (5).

יְהוָה אֱלֹהֵי יִשְׂרָאֵל יִשְׁעֵנִי

LXX εἰς χεῖράς σου παραθήσονται τὸ πνεῦμά μου.

"I commit my life into Thy hand"

This Psalm again is the cry of a soul who is in distress and is despised and persecuted and turns unto Jehovah for help. He asks for deliverance from his enemies and says that he has intrusted his life into the hands of Jehovah. The thought in the Psalm is that he commits his life for preservation.

NEW TESTAMENT QUOTATION LU. 23:46

(Πάτερ), εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου.

Father, into Thy hands I commend my spirit.

While the thought in the Psalm is that of preservation in life, in the New Testament usage the words are employed by Jesus in the committal of his departing spirit. The thought of committal, however, is the same, and no doubt because thus used by

1. Anti-Nicene Fathers, Vol. 1, p. 141.

Jesus, the words became the dying utterance of many others. Stephen prayed, "Lord Jesus receive my spirit!"¹ Kay exclaims, "The many instances on record, including St. Polycarp, St. Basil, Eusebius of Caesarea, St. Bernard, St. Louis, Cass, Columbus, Luther and Melancthon_of Christians using these words at the approach of death, represent how many millions of unrecorded cases! " **Bruce** agrees with the thought of committal. He states, in commenting on the quotation, "An echo of the Psalm and to be understood in a similar sense of trust in God 'in extremis! Various shades of meaning have been put on the words, among them is that Jesus died by a free act of will, handing over His soul to God as a deposit to be kept safe (Grotius, Bengel, Hahn etc.) "

Tertullian among the Fathers regards this passage as a fulfillment of scripture. He cites it thus, "He calls with a loud voice to the Father, 'Into Thine hands I **commit** my spirit! that even when dying He might expend His last breath in fulfilling the prophets!"²

PSALM XXXIV 21 (20).

וְיָצַד יְהוָה כָּל־עַצְמוֹתָיו לֹא־יִשָּׁבֵר
 LXX. κύριος φυλάσσει πάντα τὰ ὀστά αὐτοῦ,
 ἕν ἐξ αὐτῶν οὐ συντρεβήσεται.

"His every bone Jhvh guards,

Not one of them is broken!"

This Psalm constitutes a song of praise for the care and protection of Jahveh for the righteous and in this preservation even the bodily frame is kept from harm.

1. Acts 7:59.

2. Anti-Nicene Fathers, Vol. iii, 421. See also vi, 112; viii, 421.

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(ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ)
 Ὅστούν οὐ συντριβήσεται αὐτοῦ.

A bone of him shall not be broken.

In this passage the content might equally as well have come from Ex. 12:46 or Num. 9:12; but Toy concludes that since the evangelist does not quote elsewhere from the Pentateuch, but from the Psalms and the prophetic books, it is probable that this quotation is from the Psalm. Here again the evangelist sees a divine purpose in ordering the events in conformity with the foreshadowings in the Old Testament. Meyer thinks that the reference is only to the Pentateuchal passages and that Christ is regarded as the antitype of the paschal lamb. Then he goes on to say that Ps. XXXIV, because the passage speaks of the protection of life, cannot be thought of. Ellicott draws very much the same conclusion. After citing the references to the Pentateuch, he continues, "It is not equally apposite to refer to Ps. XXXIV, 20, as the thought there is of preservation in life, but the words of the Psalm are doubtless themselves a poetic adaptation of the words of Exodus!" Godet likewise considers that the words are taken from the Pentateuch and gives as his reason the same as the others that the reference in the Psalm is to "the preservation of life of the righteous one, not that of the integrity of His body. The application which the evangelist makes of the words implies as admitted the typical significance of the Paschal lamb; comp. XIII, 18, a similar typical application!" Bäumlein and Weiss accept the view that the evangelist quotes from the Psalm. Johnson thinks that the derivation of the New Testament passage from the Pentateuch is so natural that no other source need be sought. But he also states that it is possible that

the evangelist also had in mind the verses of the Psalm. "The evangelist may have regarded these verses," he says, "as referring to Christ, who was the only perfectly righteous man, the beloved son of God, and the object of his most tender care even when dying upon the cross." Dods says, "Evidently John identified Jesus as the Paschal Lamb!" Yet in spite of the fact that so many accept the Pentateuchal source for this passage, we feel with Toy that since this writer has nowhere else quoted from the Pentateuch but has from the Psalms, this passage probably has its origin from the latter. Among the Fathers this verse is not quoted Messianically; it is used only in reference to the children of God.

PSALM XL 7--9 (6--8)

הָאֵלֹהִים יְהוָה יִשְׁמַע בְּחַיֵּי הָאֲדָמָה וְיִשְׁמַע בְּחַיֵּי הָאֲדָמָה

וְיִשְׁמַע בְּחַיֵּי הָאֲדָמָה

וְיִשְׁמַע בְּחַיֵּי הָאֲדָמָה וְיִשְׁמַע בְּחַיֵּי הָאֲדָמָה

וְיִשְׁמַע בְּחַיֵּי הָאֲדָמָה וְיִשְׁמַע בְּחַיֵּי הָאֲדָמָה

LXX. 7. Θυσίαν καὶ προσφορὰν οὐκ ἤθελες,

σῶμα δὲ κατηρτίτω μοι.

ὁ λοκάτωμα καὶ περὶ ἁμαρτίας οὐκ ᾔτησας.

8. τότε εἶπον Ἰδοὺ ἔρχω,

ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ.

9. τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἐβουλήθης καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου.

6. "Sacrifice and offerings thou dost not desire,

Burnt-offerings and sin-offerings Thou dost not demand.

7. (Mine ears hast Thou opened).

By means of the book of the Law prescribed to me.

8. To do Thy will, my God, is my delight,

And in the law of Thy will is my delight.

The Masoretic text shows every sign of confusion.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי וְיִשְׁמַע יְהוָה בְּקוֹלִי breaks the sense of verse 7. It appears more fitting to transpose it and place it after verse 7 and at the beginning of verse 8. This is the emendation that Wellhausen makes and thereupon he omits וְיִשְׁמַע יְהוָה בְּקוֹלִי וְיִשְׁמַע יְהוָה בְּקוֹלִי have been only a variant reading of the above. Even with these emendations the text is not in accord with the Septuagint which reads ὁμοθυμαδὸν in the second line. In any case the great idea of the psalm is even here is the same, and that is obedience.

The Psalmist in the first part of the psalm has been brought unto Jehovah because he has delivered him from all his troubles and brought him forth into a secure place. As a return for these favors he is meditating and shall render unto Jehovah and says that sacrifice and offering do not constitute acceptable worship. Whatever may have been his view in the past as to this form of worship, now his understanding is enlightened; he has learned that obedience is the essential; moreover he has been brought into a position in which he might be obedient; and he finds himself rendering this obedience. This thought of the superiority of obedience to sacrifice is found elsewhere in the Hebrew Bible and comes in quite early. In I Sam. 15:22 the question is asked, "Hath Jehovah as great delight in burnt-offerings and peace offerings as in heeding the voice of Jehovah?" and in Hosea the statement is made, "For I desire kindness and not in peace offering; for I would rather have mercy than whole burnt-offerings!"¹

NEW TESTAMENT QUOTATION HEB. 10:5--7

Θυσίαν καὶ προσφοράν οὐκ ἠθέλητας, σῶμα δὲ
κατηρτίσω μου

1. Hosea 6:6.

ὁ λοκαυώματα καὶ περὶ ἑμευτίας οὐκ εὖ τόκητας
 τότε εἶπον. Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου
 γέγραπται περὶ ἐμοῦ,
 τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.

Sacrifice and offering thou wouldst not,

But a body didst thou prepare for me;

In whole burnt offerings and sacrifices for sin
 thou hast no pleasure:

Then said I, Lo, I am come

(In the roll of the book it is written of me)

To do thy will, O God.

The New Testament quotation in its textual form follows the Septuagint. As for the thought expressed we learn from the context that the sacrifices offered in accordance with the law were not efficacious to perfect the worshippers so that the consciousness of sin was removed; and accordingly these sacrifices were discontinued. With the removal of these the sacrifice of Christ was established, and by this one offering he accomplished that which the former sacrifices were unable to do in that he perfected forever them that are sanctified. The words of the Psalm are represented as quoted by Jesus as he entered the world. It is not the sacrifice of the law that he brings as he comes but a purpose to fulfill the will of God which is the offering of his body. Dods explains the fact of the utterance of these words by Christ in this way, "The words are considered prophetic, depicting beforehand the mind of Christ regarding the Old Testament sacrifice, and His own mission!" Then he goes on to interpret the passage and the New Testament reference. "In the Psalm," he says, "indeed, sacrifice is contrasted with obedience to the will of God. A body is prepared for Christ that in it He may obey God. But it is the

...ing of this body as a sacrifice in contrast to the animal sacrifices of the law, which this writer emphasises". Thereupon he quotes Davidson, "The contrast is between animal offerings and the offering of Himself by the Son. And what is said is that God did not will the former, but willed the other, and that the former are thereby abolished, and the other is established in their room, and as the will of God is effectual. The passage in the epistle is far from saying that the essence or worth of Christ's offering of Himself lies simply in obedience to the will of God. It does not refer to the point wherein lies the intrinsic worth of the Son's offering, or whether it may be resolved into obedience unto God, its point is quite different. It argues that the Son's offering of Himself is the true and ritual offering for sin, because it is the sacrifice, which, according to prophecy, God desired to be made". Moreover Doas feels that "the opened ear as the medium through which the will of God was received, and the body by which it was accomplished, alike signify obedience to the will of God".

Westcott agrees in general with the position of Doas. On the phrase, "entering into the world," he says that it is not to be confined to the moment of incarnation although it finds its complete fulfillment then. He cites Primasius who says: "Quando, qui, ubique praesens erat sed tamen invisibilis, factus postea homo visibilis mundo apparuit, quodammodo ubi erat illic ingressus". Moreover as to the reconciliation of the Hebrew and the Greek in the passage, "A body thou hast prepared for me," he states, "The rendering must be considered to be a free interpretation of the original text. In this respect it extends and emphasises the fundamental idea. The 'body' is the instrument for fulfilling the divine command, just as the 'ear' is the instrument for receiving it. God originally fashioned for

man in his name the organ for hearing, His voice, and by this He plainly shewed that he was made to obey it."

In trying to solve the problem of this passage it would seem that the first thing to be considered is the leading point that the author had in mind which is as Doas says that the offering made by Christ is the final offering for sin. The reasons for its finality may be deduced from the fact that it is able to do that which the law was unable to accomplish, namely, to take away from the consciousness of man the sense of sin and also because it was in keeping with the divine will which lays stress upon obedience rather than sacrifice. Obedience in this case called for sacrifice, not that of animals, but that of the person of Christ. The sacrifice, however, would have had no merit had it not been in the divine will. The fact that it was the divinely appointed offering rendered it efficacious. The thought of the superiority of obedience to the divine will to the rendering of sacrifices is expressed in the Psalm and accordingly the writer of the Epistle to the Hebrews believing that the word spoken in the Old Testament was given by inspiration quotes the passage as the words of Christ. Is he far from the truth when he regards the conception of the writer of the Psalm, a conception which rises above the ordinary level of the ethics and religion of ancient days, as arising from the same prophetic insight as ^{has} made Jesus the great ethical and religious teacher of all ages? **Moreover verse 7 of the Psalm in any case is considered to be Messianic by the Jews.**

Like a number of other passages which are cited in this work, this is found only once in the Fathers. Irenaeus quotes it thus, "David also says: 'Sacrifice and oblation Thou didst not desire, but mine ears hast thou perfected; burnt-offerings also for sin Thou hast not required! He thus teaches them that God desires obedience, which renders them secure, rather than sacrifices and holocausts, which avail them

Moreover verse 7 of the Psalm in this case is considered to be Messianic by the Jews.

nothing towards righteousness; and (by this declaration) he prophecies the new covenant at the same time!"¹

PSALM XLI 10(9).

δ' ἡ γὰρ ὁ ἀνθρώπου τῆς εὐρύνης, ἐφ' ὃν ἡλπιτε,
ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ
πτερίσμον.

LXX καὶ γὰρ ὁ ἀνθρώπου τῆς εὐρύνης, ἐφ' ὃν ἡλπιτε,
ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ
πτερίσμον.

"Even good friends, in whom I had trusted,

Who had eaten my bread, lift up the heel against me!"

This Psalm like the twenty-second presents the writer in distress. His enemies talk wickedly about him hoping that death will soon come upon him. When they visit him, they go away to spread sinister rumors. Not only are those who were avowed enemies engaged thus, but even his friends, the ones on whom he had relied, had entered into the spirit of malice and hatred; moreover the one who had shared in his bounty and thereby was bound to him by the tie of hospitality had spurned him. Toy explains the phrase, "to lift up the heel against; to be hostile, to raise the foot in order to stamp, or to go out on some hostile procedure!"

NEW TESTAMENT QUOTATION JN. 13:18

Ὁ τρώγων μου τὸν ἄρτον ἐπήρεν ἐπ' ἐμὲ τὴν
πτέριον αὐτοῦ.

He that eateth my bread lifted up his heel against me.

The passage is connected here in the Gospel of John with the events of the Passover meal. After setting before the disciples an example of humility, Jesus commands his blessing upon them if they profit by the example; but he makes an exception in his address and implies that the blessing is not inten-

1. Anti-Nicene Fathers, Vol. 1, p. 483.

Scripture might be fulfilled, He that seteth my broad life
up his heel against me!" The New Testament passage is a free
translation of the **Septuagint**. In the Septuagint of the Psalms, the
only the hostility of his foes, but also the treachery of his
intimate friend. Godet explains thus, "Psalm XLI from the
tenth verse of which the quoted passage is borrowed, is only
indirectly Messianic; its immediate subject is the afflicted
righteous person; but this idea is perfectly realised only in
the suffering Messiah. Among the afflictions by which the
righteous person is smitten, the Psalmist puts **in the** first place the
treachery of an intimate friend.-----'This last stroke, Jesus
means to say, 'cannot fail to reach me also, in whom all the
trials of the suffering righteous are united! Such, in this
context, is the sense of the formula: in order that it might
be fulfilled!"

Like the preceding quotation this is cited only once in
the Fathers. Tertullian states, "He might also have been be-
trayed by any stranger, did I not find that even here too he
suffered: 'He who set up his heel against me' (Ps. xli)."
up his heel against me!"

PSALM XLII 6(5), 7(6)

וְלָמָּה יָשָׁנָה נַפְשִׁי וְלָמָּה יִשְׁכָּח לִבִּי 6(5)

וְלָמָּה יִשְׁכָּח לִבִּי וְלָמָּה יִשְׁכָּח לִבִּי 7(6)

6(5) ἵνα τί περίλυπος εἶ, ἡ ψυχὴ;

7(6) πρὸς ἑαυτὸν ἡ ψυχὴ μου ἐταράχθη.

6(5) "Why art thou cast down, O my soul?"

7(6) "My soul is troubled!"

himself for thus being cast down, for he shall yet have

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the case of the judges is that of an appellation rather than a title, the application here might be doubted. Moreover the term, God, is employed just below as subject of a verb while the word, king, is the object. Emendations of the text have been proposed. Wellhausen and Furness suggest that the original was *יְהוָה* which was read *מֶלֶךְ* and then for this *מֶלֶךְ* was substituted. Toy, however, feels that no emendation that has been suggested commends itself, and states, "In any case, the general sense is clear from the connection: the royal throne is firmly established by the favor of the God of Israel!"

In the marriage hymn the author gives a picture which transcends any definite historical occasion in its imagery although it may have a historical basis. Considerable discussion has centered around the question as to what king is referred to; but the data is too meagre to designate any particular king. The nuptials of some royal personage were celebrated by this epithalamium; and the poet idealises the occasion, giving a far-reaching description which could only be fulfilled in a "greater than Solomon" or any other royal personage.

The thought conveyed in the verses under consideration is that the eternal dominion of the sovereignty, also of its righteousness. Hence it is that this king is exalted above his fellows. The anointing with the oil of gladness does not refer to the use of the oil in the consecration of the king but is symbolic of joy and rejoicing as also in Isaiah, 61:3, "the oil of joy for mourning, the garment of praise for the spirit of heaviness".

NEW TESTAMENT QUOTATION HEB. 1:8--9

8. Ο θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα [τοῦ αἰῶνος],
καὶ ἡ σέβας τῆς εὐθύτης πέδον τῆς
βασιλείας αὐτοῦ.

... ..

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ἡγάπησα δικαιοσύνην καὶ ἐμίσησα ἁμαρτίαν -
 διὰ τοῦτο ἔρρευσεν ἐπ' ἃ θεῶν, ὁ θεὸς σου, ἔλαιον
 ἀγαλλιάσεως ἀπὸ τῶν μετόχων σου.

Thy throne, O God, is forever and ever;

And the sceptre of righteousness is the sceptre of
 thy kingdom.

Thou hast loved righteousness, and hated iniquity;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

In taking up the New Testament quotation the first point to be determined is the main idea of the context; this appears to be the superiority of the Son to the angels. Three reasons are given for this superiority, first the unique relationship which the Son bears to the Father, second the exaltation and continuity of his office, and third the fact that to him even his foes shall be subject. We are concerned just now with the second thought, the exaltation and the continuity of the office of the Son. In reading the passage with this in mind, we see that the title, *ὁ Θεός*, does not constitute the leading idea of the expression, and therefore the difficulties in the Hebrew do not affect the quotation. Westcott comments thus, "It is commonly supposed that the force of the quotation lies in the divine title (*ὁ Θεός*) which, as it is held, is applied to the Son. It seems, however, from the whole form of the argument to lie rather in the description which is given of the Son's office and endowment. The angels are subject to constant change, he has dominion for ever and ever; they work through material powers, He-the Incarnate Son-fulfills a moral sovereignty and is crowned with unique joy. Nor could the reader forget the later teaching of the Psalm on the Royal Bride and the Royal Race. In whatever way then *ὁ Θεός* is to be

... quotation establishes the conclusion which the writer wishes to draw as to the essential difference between the Son and the angels. Indeed it might appear to many that the direct application of the divine Name to the Son would obscure the thought!

The writer of the Epistle to the Hebrews saw in the Psalm, as did all the Jewish writers, a Messianic import and accordingly applied it to the office and endowment of Christ. Edersheim¹ states that in the Rabbinic writings this Psalm is regarded throughout as Messianic. The reading of the Targum for v. 2 (3 in the Hebrew) is "Thy beauty, O king Messiah, is greater than that of the sons of men!" Then also in v. 7 (8 in the Hebrew) there is the reading, "Thou, O King Messiah, because Thou lovest righteousness-----!" The Midrash also indicates that the Psalm applies to the Messianic days.

As might be expected, a passage which was so generally regarded as Messianic is quoted by the Fathers. Tertullian uses it to illustrate the plurality of person and unity of the substance. "Well then," says he, "you reply, if he was God who spoke, and he was God who created, at this rate, one God spoke and another created: (and thus) two Gods are declared. If you are so venturesome and harsh, reflect a while; and that you may think the better and more deliberately, listen to the psalm in which Two are described as God: 'Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee or made thee His Christ!'"²

1. Edersheim, "Life and Times of Jesus the Messiah, Vol. ii, p. 718.
 2. Anti-Nicene Fathers, Vol. iii. p. 367. ~~Other references~~,
 Vol. i, 234; vii, 172.

וַיַּעַל יְהוָה בְּעָנָן וַיֵּרָא מִן הַשָּׁמַיִם
וַיֵּרָא מִן הַשָּׁמַיִם וַיֵּרָא מִן הַשָּׁמַיִם

LXX. Ἀρεβὰς εἰς ὕψος ἤχημαλώτευσας αἰχμαλωτῆαν,
ἔδωκες δόματα ἐν ἀνθρώπῳ

"Thou hast ascended the height, Thou hast made booty of men,
Thou hast received men as a gift!"

The Psalm is an ode of victory. Jahveh arises in a theophany; his enemies are scattered, and those who hate him flee. The righteous, however, rejoice at this manifestation of divine power. In a theophany also Jahveh in days of old went before his people during their wanderings in the wilderness and appeared unto them on Mt. Sinai, at which time the earth quaked and trembled. Marching on in the power of his might, he chose not the mountain-range of Bashan for a dwelling place, but he made Mt. Zion his abode, and thither ascended upon high. As a crowning act of his victory he received men as a gift; yea even the heathen enemies of Israel surrendered and became tributaries unto Jahveh. (Ezra, Ewald).

NEW TESTAMENT QUOTATION EPH. 4:8

Ἀρεβὰς εἰς ὕψος ἤχημαλώτευσεν αἰχμαλωτῆαν,
[καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

The Apostle Paul in using this passage changes the sense somewhat. In speaking of the grace given unto each one of us, he states that it is "according to the measure of the gift of Christ," and then continues, "Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men!"

The thought of the original is reversed in the quotation. In the Psalm, Jahveh received men as a gift, but here Christ gives gifts unto men. Moreover in the Psalm the second person is used while in the quotation it is the third person. Vari-

ous attempts have been made to account for these differences.

First it should be noted that the verb, λέγει, is without a subject. The question accordingly arises as to what the subject is that is to be understood, or whether it is used impersonally. Salmond sums up on this point thus, "As the New Testament makes very limited use of impersonal verbs of any kind, most take these undefined verbs by which quotations are introduced as personal, and so it is with λέγει here. The subject to be supplied must be the one most readily suggested by the context; and here, as in most cases, that will be neither ἡ γραφή nor τὸ Πνεῦμα, but ὁ Θεός." In any case whatever view of the subject is taken it will be one and the same in the Hebrew mind, for the view of Scripture held by the Jews was that it was the word of God. Then as to the rendering of the passage, we note in this that the ascending of Christ into heaven is stated as identical with the ascent of Jahveh upon Mt. Zion. This, however, may be explained on the basis that the victory of the theocratic king was a part of the victory of the kingdom of God as was also the triumph of Christ in his ascent into heaven, (Salmond). But when we come to the question of receiving gifts, the perplexity is greater. Abbott gives some of the various explanations. Chrysostom and Theophylact regard the two expressions as identical, Theophylact explaining, "for God giving the gifts receives in return the service." Meyer, Alford and Hadie maintain that the verb of the Hebrew has a proleptic sense signifying, "to fetch, i.e. to take in order to give." Macpherson interprets, "The modification is quite justifiable, on the ground that Christ did not receive amongst men the gifts which He is here said to bestow. The Pulpit Commentary asserts that the rendering in the New Testament is particular interpreta-

view it might be noted that the term, "I without a sub-
ject. The question essentially arises as to where the subject
is and is to be understood, or whether it is used impersonally.
iv. Salmons states in an early volume, "As the new tests
never makes very limited use of impersonal verbs of any kind,
most take these unmarked verbs by which questions are intro-
duced as personal, and so it is with the subject. The subject
to be supplied must be the one most readily suggested by the
context; and here, as in most cases, that will be rather
not. ! In any case whatever
view of the subject is taken it will be one and the same in
the modern mind, for the view of metaphysics held by the Jews
was that it was the word of God. Then as to the rendering of
the passage, we have in this case the rendering of various in-
to heaven is stated as identical with the account of Jesus who
on Mt. Zion. This, however, may be explained on the basis
that the victory of the Messianic King was a part of the vic-
tory of the kingdom of God as was also the triumph of Jesus
in his ascent into heaven, (Salmons). But when we come to
the question of receiving gifts, the difficulty is greater.
About gifts some of the various explanations. Chrysostom and
Theophylact regard the two expressions as identical, theophy-
lact explaining, "for we giving the gifts received in re-
turn the service? Meyer, Alford and Leslie maintain that
the verb of the passage has a reciprocal sense significant,
"to love, i.e. to love in order to give. It is not in this
sense, "the modification is quite justifiable, on the ground
that Christ did not receive anything from the gifts which he
is here said to bestow. The English Commentary asserts that
the rendering in the new testament is particularly inappropriate

cion of the Psalm. Ellicott asserts that the apostle makes the alteration on the basis of his apostolic authority. None of these explanations, however, seem to meet the case, and Abbott himself goes on to account for the change on the supposition that the apostle did not intend to quote exactly or to interpret, but in the familiar Jewish fashion he adapts the passage to his own use, knowing that those of his readers who were familiar with the Psalm would recognise the alteration and see the purpose of it, namely, that instead of receiving gifts of homage Christ gives His gifts to men. Moreover Abbott and Salmond both point out that the same interpretation of the words is found in the Syriac and in the Targum paraphrase, which reads "Thou didst give gifts to the children of men." So it is possible as Salmond says that the apostle adopted some traditional rendering of the Psalm. In any case although there may/^{be} slight stress laid on this altered rendering in the preceding context of the quotation, yet in the following, the emphasis is not laid on this but on the first part of the quotation, so that the change has no particular effect on the general content of the passage in which it is quoted.

The Fathers accept this passage naturally as quoted by Paul, and accordingly Tertullian reads thus, "Now hear how he declared that by Christ Himself, when returned to heaven, these spiritual gifts were to be sent: 'he ascended up on high; that is, into heaven; 'He led captivity captive; meaning death or slavery of man; 'He gave gifts to the sons of men; that is the gratuities, which we call charismata." 2

1. Anti-Nicene Fathers, Vol. 111, 446. Other references are 1, 243; 338; v, 202, 618; viii, 450.

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וְכָל־הַשֹּׂאֵן־בְּלִיַּיִם־לֹא־יָדָעוּ
 וְכָל־הַשֹּׂאֵן־בְּלִיַּיִם־לֹא־יָדָעוּ

ἐπληθύνησαν ὑπὲρ τὰς τοίχας τῆς κεφαλῆς μου
 οἱ μισοῦντές με δώσαν.

"They who hate me without cause outnumber the hairs of my head."

This Psalm is to be compared with Psalms XXII and XLII in that it is the plaintive cry of a soul in distress for help. Overwhelmed in the deep waters of affliction, the Psalmist turns unto God for deliverance. Among the troubles that afflict him is the bitterness and hatred of a large number of people, and this hatred is the harder to bear because it is wholly without cause.

NEW TESTAMENT QUOTATION JN. 15:25

ἵνα πληρωθῇ—..... Ἐμίσησάν με δώραν.

They hated me without a cause.

In this citation the clause is employed to express the attitude of the Jews and is quoted as a fulfillment of Scripture. Here again the afflicted righteous man is the subject in the original setting; and the idea is only perfectly realised in the suffering Messiah. Cf. comment on Ps. XLI (40). There are no references to this passage in the Fathers.

PSALM LXIX 10 (9) a.

וְיָהוָה־יִשְׁמַע־בְּעֵצָה־וְיִשְׁמַע־בְּעֵצָה

ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.

"Because zeal for Thy house has eaten me up!"

In the Psalm the poet is protesting his integrity and his loyalty to the cause of Jahveh; the zeal for the house of Jahveh has been like a consuming fire within him. It has arisen whether the reference, "Thy house," is to the Temple or whether it has a personal reference.

whole land or people of Israel. For the latter use we may compare Num. 12:7 which reads, "My servant Moses is not so; he is faithful in all my house!" There is nothing in the context to determine the scope of the reference, only in the very last part of the Psalm, we have the statement, "For God helps Zion, and builds up the cities of Judah. Whether the reference be to the temple or to the people of Israel in general, the underlying thought is the same; it is the cause of Jahveh which has been the object of the Psalmist's zeal and which has consumed his ambitions.

NEW TESTAMENT QUOTATION JN. 2:17.

Ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.

Zeal for thy house shall eat me up.

The passage is quoted in connection with the cleansing of the temple. When the disciples saw the zeal of the Master in purifying the temple, these words came to them. The recall is illustrative of the fact that the Jewish mind was imbued with the content of the Old Testament; and constantly did parallel instances in the life of the Saviour suggest similar incidents in the Old Testament. This time we do not have the assertion that the Scripture is fulfilled; it is merely stated that the disciples recalled the words. The Fathers contain no reference to this passage.

PSALM LXIX 10 (9) b.

יְהוָה יִשְׁמַע בְּקוֹלִי
וְיִשְׁמַח בְּיִשְׁעִי

LXX καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδισάντων σε
ἐπέπεσαν ἐπ' ἐμέ.

"And on me has fallen the abuse of those who abuse Thee!"

The Psalmist is continuing the account of the evil that had befallen him and says that the reproaches and blasphemies which had been uttered against Jehovah had wounded him. He

of course against the cause of heaven, but his heart
and was borne down with their mockery.
The responses of them that rejected these things on his
The Apostle Paul gives the passage as illustrative of
the fact that Christ pleased not himself and voluntarily his
illnesses and in himself his example. Sundry and various com-
menting on the verse, say, "in the original the righteous man
is represented as addressing God and saying that the response
against God he has no part. St. Paul translates the words so
Christ, who is represented as addressing a man. Christ declar-
ing in answering it was the response of satisfaction of Christ
that he bore. The quotation is justified by the existing text
of the Old Testament: "good comment thus," in this case and
persevering struggle against our enemy, evil. He drew on him
the hatred of all his adversaries here below, so that the
lamentation of the Psalmist, LXXIX, became as it were the
motto of his life. In comparing the two uses of the passage
there is one fact that is common to both and that is prominence
prominence. In one case the thought consists in answering the
the responses brought against himself and in the other en-
during the limitations of the weaker member in Christ. Here
again is an illustration of the fact that the Old Testament
was firmly fixed in the texture of the Jewish mind and came
forth as illustrative or circumstances without too careful
notice of the original setting. Sundry explaining the passage
in this way, "it is hardly conceivable that in Paul's quo-
tation indicates the man whom Christ is supposed to address:
it can quite well be God as in the Psalm. So likewise does

Kirkpatrick regard ~~Ge~~. While it may be possible that the ~~se~~ does refer to God as in the Psalm, it seems more probable from the context that the reference is to the weak brother.

Psalm LXIX 22 (21) b.

χρὴν ἰερψὶ ἀψῆ?

LXX. καὶ εἰς τὴν δὺ ψαλ μου ἐπότισαν με ὄξος.

"And give me vinegar to drink for my thirst!"

In the account of the inhumanity of his enemies the Psalmist tells how they gave him poisonous food to satisfy his hunger, and when he was thirsty, they gave him wine that had turned bad and had become nauseous.

NEW TESTAMENT QUOTATIONS.

Jn. 19: 28-29 ἵνα τελειωθῇ ἡ γράφη ----- σπόγγον
οἶν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες προέθηκεν αὐτοῦ τῷ στόματι.

That the Scripture might be accomplished-----so they put a sponge full of vinegar upon hyssop, and brought it to his mouth. Compare also Mt. 27:48; Mk. 15:36; Lu. 23:36. It is to be noted that the Synoptics omit "that the Scripture might be accomplished"

In regard to this quotation there is some difference of opinion. Dods says, "Jesus did not feel thirsty and proclaim it with the intention of fulfilling Scripture-which would be a spurious fulfillment of Ps. LXIX. 22!" Ellicott, "It is difficult to give the exact meaning of the words in English. In the original the words for 'accomplished' and 'fulfilled' are derived from the same root, and the latter word is not the ordinary formula of quotation which we have had, e.g. in chap. XII. 18. The Vulgate has 'Postea sciens Jesus quia omnia consummata sunt ut consummaretur Scriptura! Perhaps the nearest English rendering is 'that all things were now completed that the Scripture might be accomplished! But then there arises the difficult question, Is this connected with the words which follow, or not? The margin assumes that it is,

the subject and the reference is to the work proper.

Page LXIX 35 (31) p.

ed bad and had become nervous.

• **ЭКОЛОГОУ АЖАЛДАТ НАЙ**

70: 10: 88-89

There are approximately 1000 of these birds in the area. They are a source of food for many other birds, and are also a source of food for the people of the area. They are also a source of food for the people of the area.

[illegible]

and refers to Ps. LXIX, 21. On the other hand (1) St. John's custom is to quote the fulfillment of Scripture as seen in the event after its occurrence; (2) he does not here use the ordinary words which accompany such a reference; (3) the actual meaning of 'knowing that all things were now accomplished' seems to exclude the idea of a further accomplishment, and to refer to the whole life which was an accomplishment of Scripture; (4) the context of words as they occur in the Psalm cannot be understood of our Lord. There seems to be good reason, therefore, for understanding the words 'that the Scripture might be completed; of the events of the whole life, and not of the words immediately following.' So Meyer, Bengel, Tholuck, Luthardt, Baumlein, Keil. On the other hand, Chrysostom, Lucke, De Wette and Weiss together with Godet take the word, 'that,' as depending on the following verb. Godet comments thus, "Only we must not, with Weiss, attribute the purpose to God; it is that of Jesus Himself, as the *εἰδώς*, knowing that, shows. By saying 'I thirst', Jesus really meant to occasion the literal fulfillment of this last point of the sufferings of the Messiah: 'they gave me vinegar to drink' (Ps. LXIX, 22). Jesus had been for a long time tormented by thirst- it was one of the most cruel tortures of this punishment- and he could have restrained even to the end, as He had done up to this moment, the expression of this painful sensation. If he did not do it, it was because he knew that this last point must still be fulfilled, and because He desired that it should be fulfilled without delay. John says *τελειωθῆναι*, and not *πληρωθῆναι* (which is wrongly substituted by some documents). The question, indeed, is not of the fulfillment of this special prophecy, but of the completing of the fulfillment of the Scripture prophecies in general! Mycilmont briefly concludes that

The first of these is the fact that the word "kill" is used in a very general sense, and is not confined to the act of killing a person. It is used to denote the destruction of any object, whether living or inanimate. This is the sense in which it is used in the following passage:

"The first of these is the fact that the word 'kill' is used in a very general sense, and is not confined to the act of killing a person. It is used to denote the destruction of any object, whether living or inanimate. This is the sense in which it is used in the following passage:

the reference to the following derives support from the Psalm. Then he continues, "Probably the meaning is that Jesus now permitted himself to express his sense of bodily suffering, because he knew that his duty was completely discharged and prophecy fulfilled. The word, translated 'accomplished' is more comprehensive and conclusive than the word usually applied to the fulfillment of prophecy." This last reading of the case seems to be the reasonable one and is in keeping with the text. It allows for the more general significance of *τελειωθή* and also recognises the custom that John generally follows in using the clause, "that the Scripture might be fulfilled." As we found in verse 10 (a) of this Psalm that there was no citation of the passage in the Fathers, so it is respecting v. 10 (b) and also this verse.

PSALM LXXVIII 2.

ⲁⲓⲛⲓⲣⲓ ⲉⲣⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲉⲣⲓⲛⲓⲛⲓ ⲉⲣⲓⲛⲓⲛⲓ
 LXX. ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου,
 φθεύξομαι προβλήματα ἀπ' ἀρχῆς.

"I will open my mouth with utterances of wisdom,

And weighty lessons impart, out of days that are old"

This Psalm is didactic in its nature. From the history of Israel the poet draws lessons that the present generation might take warning. Accordingly in the opening verses he calls on the people to attend to this instruction, for he is going to utter words of wisdom and impart weighty lessons. The words, *ⲁⲓⲛⲓⲣⲓ* and *ⲛⲓⲛⲓⲛⲓ*, are to be noted especially. According to Brown, Driver and Briggs, *ⲁⲓⲛⲓⲣⲓ* may mean, "(1) proverbial saying, (2) by-word, (3) prophetic figurative discourse, (4) similitude, parable, (5) poems of various kinds, (6) sentences of ethical wisdom." Ps. LXXVIII is classed by them under (5) as a didactic Psalm. Then *ⲛⲓⲛⲓⲛⲓ* according to the same authorities means, "(1) riddle=dark, obscure utterance, or something

also this verse.

9. 1114X11 1114X11

"I will come by boat with a witness of wisdom,
And witness lessons impart, and on the shore will stand;
To a house is a house in the house. Then the house
of Israel the day, the house of Israel the day
might take witness. Accordingly in the opening verses he calls
on the people to witness to this revelation, for he is going
to reveal words of wisdom and truth which will save the
world, and he will be a witness to this. Accordingly, according
to the words, "I will come by boat with a witness of wisdom,"
and to witness, "I will come by boat with a witness of wisdom,"
saying, (1) of-wisdom, (2) of-wisdom, (3) of-wisdom, (4)
saying, (5) of-wisdom, (6) of-wisdom, (7) of-wisdom, (8) of-wisdom,
of wisdom, (9) of-wisdom, (10) of-wisdom, (11) of-wisdom, (12)
of wisdom, (13) of-wisdom, (14) of-wisdom, (15) of-wisdom,
as a witness to the world. (16) of-wisdom, (17) of-wisdom,
and witness, (18) of-wisdom, (19) of-wisdom, (20) of-wisdom,
and witness, (21) of-wisdom, (22) of-wisdom, (23) of-wisdom,
and witness, (24) of-wisdom, (25) of-wisdom, (26) of-wisdom,
and witness, (27) of-wisdom, (28) of-wisdom, (29) of-wisdom,
and witness, (30) of-wisdom, (31) of-wisdom, (32) of-wisdom,
and witness, (33) of-wisdom, (34) of-wisdom, (35) of-wisdom,
and witness, (36) of-wisdom, (37) of-wisdom, (38) of-wisdom,
and witness, (39) of-wisdom, (40) of-wisdom, (41) of-wisdom,
and witness, (42) of-wisdom, (43) of-wisdom, (44) of-wisdom,
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put indirectly and needing interpretation, a lesson taught indirectly, (2) riddle, enigma, to be guessed, (3) perplexing questions! Thereupon with this consideration of the meaning of $\eta\eta'$, they class this Psalm under the head of a lesson taught indirectly. From Delitzsch we obtain the following meanings of the words: בִּשְׁמֵךְ is a parable, more especially the apothegm as the kind of poetry peculiarly characteristic of the Chokma, and then in general a discourse of a lofty style, portrayed in figures sententious, pithy and rounded. $\eta\eta'$ is that which is intertwined, knotted, involved, 'perplexere dictum!' From these definitions of the words we would conclude that the thought of the Psalmist was that he was going to convey a lesson which would be full of meaning to those who could understand and penetrate into its depths.

NEW TESTAMENT QUOTATION MAT. 13:35

*Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρῶ ὅσα κεκρυμένα ἦν ἀπὸ καταβολῆς.*

The parabolic teaching of Jesus constitutes the context of the passage; and the quotation and the context read, "All these things spake Jesus in parables unto the multitude; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of
the world!"

The verse as it is found in Matthew does not agree in toto with either the Septuagint or the Hebrew. The first line accords with the Septuagint, and the second appears to be a free rendering of the Hebrew. Accordingly it would seem that the writer was quoting from memory and was not careful to give the exact wording. Ellicott makes the following comment on

the matter; he says, "the quotation illustrates, much in the same way as those in chaps. viii, 17; xii, 17, St. Matthew's peculiar way of dealing with the prophetic language of the Old Testament. He found the word, 'parable' at the opening of a Psalm (Ps. LXXVIII, 2). The Psalm itself was in no sense predictive of the coming of Christ, and has never been classed among the Messianic psalms, but was simply an historical survey of God's dealings with Israel from the days of the Exodus to those of David. But the occurrence of the word was enough for him. Here was one whose form of teaching answered to that which the Psalmist had described, who might claim the Psalmist's words as His own; and excluding, as he did, the idea of chance from all such coincidences, he could use even here the familiar formula, 'that it might be fulfilled!' " Ellicott may carry his conclusion too far. A greater degree of parallelism than he allows for may be found in the fact that in both instances the form in which the instruction is couched is popular. Johnson states, "The Old Testament is full of illustrative matter of all kinds, designed to bring the truth to the apprehension of ordinary minds. Jesus, in his studies of the Scriptures, must have been struck with the prominence of this feature, and with the divine wisdom and mercy manifest in it, just as we are. His own methods of illustrative teaching, when addressing the multitudes, were probably based on those which he found employed in the sacred books for the same method! In this sense then there is a parallelism between the two instances, and this led Matthew to conclude that the latter was the fulfillment of the former.

This similarity in the form of discourse is dwelt upon by Tertullian; he says, "So likewise the gospel is separated from the law, whilst it advances from the law—a different thing from it, but not an alien one; diverse, but not contrary. Nor

...with an... in... 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

PSALM CII 35--37 (36--38).

"I did not know that the foundation of the earth,
The heavens are the work of thy hands.
They vanish, and thou endurest;
They all take away like a garment;
Like a vestment thou changeest them, and they change.
But thou remainest the same;
Thy years have no end;

The Psalm references are not of a really new in character
as we know that David had help. The Psalmist himself
we have here a single individual or the Psalmist as a whole is
impossible; but the Psalmist seems to be very different from
is found. In any case the Psalm is intended to be used as
a whole does so when the Psalm is an individual. An example
to the Psalmist, some of his Psalms. He is a Psalmist and a whole is
1. Psalmist's Psalm, Vol. III, 1911. Psalmist's Psalm
De Psalm in II, 1911; IV, 1911; VIII, 1911.

Jahveh. In this thought he sees hope for Zion, a bright outlook for the future. Then turning away from this cheering prospect, he once more sees his own state of affliction; yet again there comes to him the thought of Jahveh's might and power. He founded the earth and framed the heavens, works of creation which shall vanish away, while in contrast to these temporal existences, Jahveh himself abides forever, unchangeable amid a world of change.

NEW TESTAMENT QUOTATION HEB. 1:10--12.

Σὺ κατ' ἀρχάς, κύριε τὴν γῆν ἐθεμελίωτας,
καὶ ἔργα τῶν χειρῶν σου εἰσὶν οὐ οὐρανοί·
αὗτοί ἀπολοῦνται, σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
ὡς ἱμάτιον καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Thou, Lord in the beginning didst lay the foundation of
the earth,

And the heavens are the works of thy hands:

They shall perish; but thou continuest:

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up,

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

In the Greek rendering of the quotation we find a few minor changes from the LXX. Σὺ in the first sentence is removed from the fifth place to the first; ὡς ἱμάτιον is repeated in the best Mss.; ἐλίξεις αὐτούς is read when the more exact form would be ἀλλαξεις αὐτούς.

The context of this quotation contains the quotation from

Ps. XLV and forms with that quotation the argument for the superiority of the Son to the angels on the basis of the exaltation and continuity of his office. The former quotation while mentioning the thought of the continuity, yet laid special stress on the idea of exaltation; but this quotation is used to bring out the thought of continuity with greater emphasis.

As to the Messianic use of the Psalm, Dods refers to Prof. Bacon of Yale. He "has investigated the matter afresh," he says, "and finds that, so far from the application of these verses to the Messiah being an audacious innovation, or even achieved, as Calvin says, 'pia deflectione'; the Psalm itself was a favourite resort of those who sought in even pre-Christian time for proof-texts of Messianic eschatology; also that 'we have specific evidence of the application of vv. 23, 24 to the Messiah by those who employed the Hebrew or some equivalent text; and finally that by the rendering of $\text{אֲנִי הוֹדִיתִּי$ in v. 24 (Eng. ver. 23) by *respondit* or *ἀπεκρίθη*, 'we have the explanation of how, in Christian circles at least, the accepted Messianic passage could be made to prove the doctrine that the Messiah is none other than the pre-existent wisdom of Prov. viii, 22--31, 'through whom'; according to the author 'God made the worlds! Indeed we shall not be going too far if with Bruce we say: 'It is possible that the writer (of Heb.) regarded this text (Ps. cii, 25--27) as Messianic because in his mind creation was the work of Christ. But it is equally possible that he ascribed creative agency to Christ out of regard to this and other similar texts believed to be Messianic on other grounds! " Thus it is that the writer of Hebrews saw in this Psalm as well as Ps. XLV a Messianic^{import} and likewise applied it to the office and endowment of Christ.

In noting the references in the Fathers, the Messianic import appears only indirectly. Origen uses the passage thus,

only of the fact that the Bible in the exhibition
testimony of his office. The former exhibition was held
in the autumn of the century, yet I am afraid that on
the issue of exhibition; but this question is now so being and
the thought of continuing with former exhibits.
As to the Messianic age or the future, I am afraid to
pass on this. He "has investigated the matter" he says,
"and I am sure, so far from the exhibition of these years to
the Messianic being an unknown innovation, or even a novelty, as
Gavin says, 'his definition; the Psalm itself was a favorite
recit of some and sought in even pre-Christian times for
texts of Messianic eschatology; also that 'we have recently
evidence of the application of vv. 23, 24 to the Messianic by those
who employed the Hebrew or some equivalent text; and finally
that by the rendering of 'in v. 24 (Eng. ver. 23) by 'in the
of 'we have the exhibition of now, in Christian circles
at least, the accepted Messianic passage would no more be given
the doctrine that the Messiah is none other than the pre-exis-
tent wisdom of Prov. viii, 22-31, 'I was with him; according to
the answer 'God made me witness! Indeed we shall not be giving
too far in with him we say: 'It is possible that the writer
(or Heb.) regarded this text (Ps. cii, 25-27) as Messianic and
certain in his mind was the work of Christ. But it is
equally possible that he ascribed creative agency to Christ and
of regard to this and other similar texts believed to be Messianic
and on other grounds! "That it is not the writer of Heb-
rews now in this Psalm as well as Ps. xlv a Messianic text
also appears to be the case and argument of Christ.
In holding the references in the future, the Messianic
implying only indirectly. Christ used the present tense,

"If there be 'last days,' or a period 'succeeding the last days,' the days which had a beginning must necessarily come to an end. David, too, declares: 'The heavens shall perish, but Thou shalt endure; yea, all of them shall wax old as doth a garment: as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and thy years shall have no end!' " 1

PSALM CX 1.

יְהוָה יָשִׁיב יְמִינִי וְיִסְמְכֵנִי
כְּיָמֵי קִדְמוֹתַי

כְּיָמֵי קִדְמוֹתַי כְּיָמֵי קִדְמוֹתַי

LXX Εἰπεν ὁ κυριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἐν τῷ θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

"Jhvh has said to my lord: 'Sit thou at my right hand,
That I may make thy foes thy footstool! "

The Psalm opens with the declaration that its message is a divine revelation, an oracle from Janveh. The word, *יָשִׁיב*, although very frequent in the prophets, is used only here in the Psalms. Inasmuch as this word prefaces the Psalm, we would expect a message akin to the prophetic discourse, that is, we would expect the writer to project himself into the future in his vision and to see things to come. The vision which he beholds is that of Janveh saying unto the Messianic king, "Sit on my right hand! This would signify the bestowal of the seat of honor; and not only so but the sitting at the right hand does not signify a mere idle honor but the reception into God's fellowship as regards dignity and dominion, and exaltation to a participation in God's kingdom. Perowne explains thus, "The expression denotes that the person thus honored occupied the second place in the kingdom, taking rank immediately after the king, and also sharing as viceroy in the government. The custom was a common one in antiquity. We find allusion to it both amongst the Arabs and the Greeks? Not only is the person ad-

1. Anti-Nicene Fathers, Vol. iv. 341. See also, iv. 523; viii. 31.

THE DAYS WHICH I AM BEGINNING THIS RECOUNTING TO YOU IN THE
DAVIS, TOO, RECALLED; 'THE DAYS SHALL BE RECALLED, BUT NOT THE
MOMENTS; YES, ALL OF THEM SHALL BE RECALLED TO ME AS
VALUABLE AS THE DAYS WHICH I HAVE LIVED, AND THEY SHALL BE RECALLED; THE
THOU HAST THE SAME, AND THY YEARS SHALL BE RECALLED TO THEE! "

..1 X0 Minc4

"That I may make my room my school!"

[illegible]

addressed invited to a place of honor, but he is to sit thus enthroned until all his enemies are subdued. The imagery suggests the second Psalm in which the nations and the people rage against the sovereignty of Janven and His Anointed. Here also is intimated the idea of hostility and likewise with the second Psalm is brought in the thought of subjugation. As to what king is addressed in this Psalm, we have no definite data to determine; but as further on in the Psalm, the king is also named as priest, we can infer with some degree of probability that the Psalm belongs to the Maccabean period and the writer is addressing one of the Maccabean princes. This view is held by Toy. He says, "The direct recognition of a Jerusalem king as priest (verse 4) seems to suit only one period of Jewish history, namely, the Maccabean, when a Levitical dynasty sat on the throne." Duhm, Bickell, Margoliouth and Charles also accept this view, likewise Baethgen, Olhausen and Hitzig. (Briggs)

NEW TESTAMENT QUOTATION MK. 12:36

*Εἶπεν κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν σου.*

The Lord said unto my Lord, Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet.

See also Mt. 22:44; Lu. 20:42--43.

In the New Testament the passage is quoted by Jesus as a counter-question to the Pharisees after they had tried to ensnare him with various inquiries on the day of questions in Passion week. All three of the Synoptics cite the incident as is seen by the references above. In commenting on this passage, Gould says, "This is not a conundrum, A Scriptural puzzle, but a criticism of the Messianic teaching of the Rabbis. By emphasizing his descent from David as the essential thing about him, they were in danger of passing over the really important matter, which made him not so much David's son, but his Lord. He felt

that a title, Son of David, into which the scribes compressed their conception of the Messianic position, misrepresented by its narrowness the prophetic statement of the Messianic kingdom, and involved in itself all the errors of current Jewish Messianism. And he was conscious himself of a greatness that could not be ascribed to his descent from David, but was the result only of his unique relation to God. Hence his question, which does not intend to match their riddles with another, but is intended to expose the insufficiency of the Messianic idea taught by the rabbis. For this purpose he selects a passage from Ps. 110 which was currently ascribed to David and was classed as Messianic. In this Psalm, so interpreted, David is made to address the Messianic king as his Lord. And the argument is made to hinge on this address, "How can David call him Lord, when he is David's son?" Moreover as Kirkpatrick points out, if the Jews had followed out their own beliefs to their logical conclusion, they would have been obliged to admit that the Messiah was more than a mere human descendant of David, and accordingly "they ought not to be scandalised at his claims!" Similar to these statements is that of Bruce. "The question is intended to bring out," he says, "another side of the Messiah's relation to David, based on an admittedly Messianic oracle (Ps. cx. 1) and overlooked by the scribes. The object of the question is not, as some have supposed, to deny in toto the sonship, but to hint doubt as to the importance attached to it. Think out the idea of Lordship and see where it will lead you, said Jesus in effect. The scribes began at the wrong end: at the physical and material, and it landed them in secularity. If they had begun with Lordship, it would have led them into the spiritual sphere, and made them ready to accept as Christ one greater than David in the spiritual order, though totally lacking the conventional grandeur of royal persons, only an

[illegible]

unpretending Son of man!

While there are one or two who would accept the Davidic authorship of the Psalm cited, yet as shown above the tendency is to assign a late date to the writing. Consequently the question arises, How can we explain the statement made by Jesus that these are the words of David? As Jesus received the reference of the Psalm to the Messiah but did not accept all the deductions from it which would support the popular conception of a national hero as the Messianic king, so with the authorship, if the Psalm is not Davidic, he was accepting the common tradition current among the people. His mission was primarily a moral and spiritual one, and to have introduced questions of criticism would have diverted the mind of his hearers from the real purpose of his coming into the world. Swete says. "It cannot fairly be claimed that our Lord is committed by His hypothetical use of a current tradition to the Davidic authorship of the Psalter or of the particular Psalm (See Sanday, "Inspiration," pp. 486--420; Gore, "Incarnation," p. 196). His whole argument rests on the hypothesis that the prevalent view is the correct one!"

Acts 2:34--35

Εἶπεν κύριος τῷ κυρίῳ μου καθυ ἐκ δεξιῶν μου
 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The Lord said unto my Lord, Sit thou on my right hand,
 Till I make thine enemies the footstool of thy feet.

This constitutes the next quotation of the Psalm. After deducing Scripture support for the resurrection of Jesus, Peter continues by citing Scripture as the evidence that Jesus has been exalted and accordingly uses this passage which a few weeks before the Master himself had used to silence those who were cavilling at his claims. He shows how that this Scripture was not fulfilled in the case of David and therefore it was spoken of another, that is, of Jesus Christ, in whom it found its most fitting representative.

Κάθου ἐκ δεξιῶν μου

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Sit thou on my right hand,

Until I make thine enemies the footstool of thy feet.

The passage here in Hebrews forms the final contrast drawn in this chapter between the divine Son and the angels. In all the points of the contrast the passages are taken from the Psalms. The writer has set forth the superiority of the Son on the basis of his filial relationship to the Father, also on the fact of his eternal existence and finally because of his exaltation to the right hand until all his foes shall bow in subjection. Since this was a Messianic Psalm as understood by the Jews, the quotation is quite appropriate.

Finally we seem to have a mental recollection of the words of this Psalm when the Apostle Paul is writing to the Corinthians, and he says, "He must reign, till he hath put all things under his feet!"

As to the Messianic use of this Psalm by the Jews, Perowne gives the following, "In the Talmud (Sanhedrin, f. 108,2) it is said: 'God placed king Messiah at his right hand, according to Ps. cx.2, and Abraham at his left!-----In the Midrash Tenillim on this passage, it is said, 'God spake thus to the Messiah;' and on Ps. 11. 7 the same explanation is given; in the same Midrash on Ps. xviii. 36 we read (fol. 14.e): 'R. Judah in the name of R. Channa, the son of Chanina, says: 'In the age to come (i.e. the new Messianic dispensation) will the Holy One-blessed be he! _ set the Messiah at his right hand (as it is written in Ps. cx), and Abraham at his left! In the book of Zohar (Genes. fol. 35, col. 139) it is said: 'the higher degree spake unto the lower, 'Sit thou at my right hand! ' and

Sit down on my right hand.

Until I make mine enemies and foes of my Israel.

The passage here in Hebrews shows the great contrast drawn in this chapter between the living Son and the angels. In all the points of the contrast the passage is drawn from the Psalm. The writer has not lost the repetition of the Son on the basis of his filial relationship to the Father, also on the fact of his eternal existence and finally because of his exaltation to the right hand until all his foes shall bow in subjection. Since this was a Messianic Psalm as understood by the Jews, the question is quite appropriate.

Finally we seem to have a Messianic recognition of the Son of God in this Psalm when the Apostle Paul is writing to the Corinthians and he says, "He must reign, till he hath put all enemies under his feet."

As to the Messianic use of this Psalm by the Jews, Jerome gives the following, "In the Talmud (Sanhedrin, f. 102, v.) it is said: 'God placed King Messiah at his right hand, according to Ps. cxv. 2, and Abraham at his left!-----In the Mishna Terilla on this passage, it is said, 'God spoke unto the Messiah; and on Ps. li. 7 the same explanation is given; in the same Mishna on Ps. xlviii. 26 we read (fol. 14, v.): 'R. Judah in the name of R. Gamaliel, the son of Gammaliel, says: 'In this verse come (i.e. the new Messianic dispensation) will be the one-pleased be he! _ see the Messiah at his right hand (as it is written in Ps. cx.) and Abraham at his left! In the book of Zohar (Genes. fol. 55, col. 132) it is said: 'The higher of the spirits will be seated, 'the lower at his right hand! ' A.

again (Num. fol. 99, col. 394), 'The righteous (Jacob) spake to the Messiah, the son of Joseph, 'Sit thou at my right hand.' According to the same authority (Genes. fol. 35, col. 139), R. Simeon explains the words, 'Jehovah said unto my Lord! of the union of the Jews and the heathen in one kingdom by the Messiah. R. Saadia Gaon, commenting on Dan. vii. 13, 'And behold there came with the clouds of heaven one like unto the Son of Man,' writes: 'This is the Messiah, our righteousness, as it is written in the one hundred and tenth Psalm, 'Jehovah said unto my Lord! " Edersheim likewise testifies to the Messianic use of the Psalm by the Jews!

Since, however, this interpretation on the part of the Jews gave strong ground for the argument of Jesus and the apostles, the Jews of the second century referred the Psalm to Hezekiah. They claimed according to Perowne that the command, "Sit thou on my right hand" was given to Hezekiah "to sit on the right side of the temple, safe under the divine protection, when the messengers of the King of Assyria came to him with the threat of their master's vengeance! In Chrysostom's day it was claimed that the words were addressed to Abraham or Zerubbabel or David. And thus it continued down through the Middle Ages, the Messianic interpretation being rejected.

When we turn to the Fathers we find many instances of the quotation of this passage. A citation in the Epistle of Barnabas reads thus, "Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since therefore, they were to say that Christ is born of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at My right hand, until I make

Thine enemies Thy footstool!"²

1. "Life and Times of Jesus," Vol. 11. p. 720 f.

2. Anti-Nicene Fathers, Vol. 1. 145. See also, i. 15, 178. 224, 263, 401, 418, 426, 441, 509; iii. 483, 561, 600, 606, 607, 627; iv. 260; v. 71, 167, 217, 637; vii. 111, 241, 464; viii.

to the world, the son of Joseph, 'his name is Jesus Christ'.
 According to the same authority (Gospel, vol. 1, col. 124), N.
 Simon claims the name, 'I have said unto you, for the
 which of the Jews and the learned in the Scriptures by the name
 N. Simeon is called, concerning on Gen. vii. 12, 'And Simeon shall
 come with the flowers of heaven one like unto the son of Man';
 witness: 'this is the Messiah, our righteousness, as it is written
 that in the one hundred and tenth year, 'I have said unto you
 that! " Nevertheless likewise testified to the Messianic use of
 Jesus by the Jews.

Since, however, this interpretation of the text of the Jews
 gave them ground for the argument of Jesus and the disciples,
 the Jews of the second century rejected the name of Messiah.
 They claimed according to Peter that the Messiah, "his name
 on my right hand" was given to Messiah "to sit on the right
 side of the throne, with which the divine procession, when the
 Messiah of the King of Assyria came to him with the sword of
 death, would be victorious! In this passage, only it was claimed
 that the Jews were supposed to believe in the Messiah of David.
 And thus it continued down through the Middle Ages, the Messianic
 interpretation being rejected.

And if we turn to the fathers we find many instances of the
 rejection of this passage. A citation in the Epistle of Barnabas
 has been found, "again: Jesus was manifested, both in
 type and in the flesh, as the son of Man, but the Son of Man
 since questions, they seem to say that Christ is both a Jewish
 Jewish and Messianic, the error of the fathers, he said,
 "The Lord said unto you, sit at my right hand, until I make

This passage is found in the Gospel of Matthew, vol. 1, p. 240 L.
 1. "The name of Jesus" vol. 1, p. 125, see also, L. 12, 170.
 2. Anti-Jewish Remarks, vol. 1, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

יְהוָה נִשְׁבַּח לְעֹלָם וָעֶד

אַתָּה-הוּא יְהוָה אֱלֹהֵינוּ עַד-עַד וְלֹא-יִשְׁתַּחֲוֶה

LXX ὡμότεν Κύριος καὶ οὐ μεταμελήσεται

Σὺ εἰ ἑρμῆς εἰς τὸν αἰῶνα κατὰ τὴν ἀῖσαν Melchizedek

"Thus Jehovah has sworn, and He does not repent it:

'Thou art for ever a priest,

After the order of Melchizedek! "

In the Psalm there is a temporary transition in the thought at this juncture. This verse opens as the beginning of the Psalm did with a solemn utterance, "Jehovah hath sworn! The thought is that of inviolability, and the same thought is expressed in the following clause, "He does not repent," that is, there is to be no alteration in the purpose or change in his dispensation. Thereupon the content of the oath is given. The Messiah is not only to be king, but he is also to be priest, a priest-king as Jethro. Along with the duties that will devolve upon him as a king will also come those of a priest. Moreover this priesthood is not merely a matter of time but extends into the eternities, "priest for ever! Further it is a priesthood peculiar in its constitution. It is not according to the Aaronic priesthood or the priest-code or the Levitical priesthood or the Deuteronomic law, but after the order of Melchizedek. If the Psalmist is here addressing a Maccabean king, in seeking for a prototype of the combination of the royal and priestly offices, he goes back in the early history of the land of Canaan to the person of Melchizedek who was priest of El Elyon and received tithes from Abraham and at the same time was king of Salem. Considerable discussion has arisen over the historicity of Melchizedek; but that question is not really

"Thus Jehovah has seen, and he does not repent!"

"Thou art not even a priest,"

"Alas! the order of Melchizedek!"

In the Psalm there is a temporary translation in the thought

as this passage. This verse opens as the beginning of the

Psalm and with a solemn utterance, "Jehovah hath sworn: The

Lord is God of Israel, and he is enthroned in ex-

alted in the following clause, "as does not repent" and is

there is to be no alteration in the purpose or change in his

also revealed. Therefore the covenant of the Lord is given. The

Heaven is not only to be King, but he is also to be King, a

Kingdom as Jesus. Along with the order of Melchizedek will involve

upon him as a King will also come those of a Priest. Moreover

this priesthood is not merely a matter of time but extends into

the spiritual, "unless it were" further it is a priesthood

which is not according to the

Antonic priesthood of the Levitical Priest-

hood of the Levitical law, but rather the order of Melchizedek.

It is the Psalmist is here declaring a necessary King, an

seeking for a prototype of the Messiah of the Jews and

spiritual cities, he goes back in the early history of the human

of course to the person of Melchizedek who was "King of El

along the western shores from Abraham and it was then that

King of Salem. Consequently Melchizedek has arisen over the

Christianity of Melchizedek; and this passage is not merely

pertinent to the present issue; it is the thought that the Psalmist wished to express by the use of this reference that is important; and that is the continuity of the priesthood; it is not transmitted to any successor, but continues forever resident in this one personality.

NEW TESTAMENT QUOTATIONS HEB. 5:6; 6:20; 7:11, 17, 21.

- 5:6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 5:10.
- 6:20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα
- 7:11 Ἐπεὶ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· ὁ δαὸς γὰρ ἐπ' αὐτῇ νεμοθέτη· τίς ἔτι χρεῖα, "κατὰ τὴν τάξιν Μελχισεδέκ" ἕτερον ἀνιστάσθαι ἱερεῖα, καὶ σὺ "κατὰ τὴν τάξιν Ἀαρὼν" λαγεσθαι.
- 7:17 μετὰ γὰρ, "ὅτι τὸ ἱερεῖον εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ".
- 7:21 ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν, "Παραστήσεις Κόριος καὶ ἐν μετ' ἐμοὶ θήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

5:6 As he saith also in another place,

Thou art a priest for ever

After the order of Melchizedek. 5:10

6:20 Whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7:11 Now if there was perfection through the Levitical priesthood (for under it nath the people received the law), what

further need was there that another priest should arise after the order of Melchizedek, and not to be reckoned after the order of Aaron.

7:17 For it is witnessed of him,

Thou art a priest for ever

After the order of Melchizedek.

7:21 But he with an oath by him that saith of him,

The Lord swear and will not repent himself,

Thou art a priest for ever.

As is seen by the quotations given, they are found only in the book of Hebrews. Throughout the emphasis is laid on the priesthood of Christ. Hitherto the conception of the Messiah has been presented under the figure of sonship, also of the office of a king; now there enters the idea of priesthood. In the first citation, Heb. 5:6 the writer states that this honor was not taken to himself by Christ, but that He who had said to him, "Thou art my Son," also said, "Thou art a priest forever after the order of Melchizedek." This thought is reiterated in 5:10. Thereupon after a digression of thought from 5:11 to 6:20, the writer returns again to this conception of the priesthood of Christ in 6:20. The purport of the context here is that the hope we have in Christ has a sure foundation, the surety being that the hope enters in "within the veil", that is, into the very presence of God whither Jesus has entered not as our representative as in the case of the Levitical priests, but as our forerunner, "the herald and guarantee of our entrance, 'having become a High Priest forever after the order of Melchizedek,' " (Dods). Then passing into the seventh chapter the subject of Christ's priesthood is continued and now is made the main center of the discussion. In this chapter there is outlined first the characteristics of Melchizedek as seen in the

After the order of the day, the day is to be observed.

After the order of the day.

7:17 For it is witnessed of him.

Then are a priest for ever.

After the order of the day.

7:21 And he will be with him until the day of his death.

The Lord swears and will not repent himself.

Then are a priest for ever.

As is seen by the prophecies given, they are found only

in the book of Numbers. Throughout the emphasis is laid on the

priesthood of Christ. Hence the conception of the Messiah

has been given under the figure of royalty, also of the

office of a King; now there enters the idea of priesthood. In

the first citation, Heb. 5:8 the writer states that this honor

was not taken to himself by Christ, but that he was made to

him, "Then are my sons; also said, "Then are a priest forever

after the order of Melchizedek? This thought is introduced

in 5:10. Thereupon after a digression of thought from 5:11 to

5:19, the writer returns again to this conception of the priest-

hood of Christ in 5:20. The purport of the context here is

that the Lord we have in Christ has a true incarnation, the true

by which the Lord enters in "within the veil", that is, in

the very presence of God which Jesus has entered and as

our representative in the work of the Levitical priests, but

as our intercessor, "the high priest and sacrifice of our entrance,

'having become a high priest forever after the order of Melchi-

zedek! " (Heb. 5:10). Then passing into the seventh chapter and

subject of Christ's priesthood is continued and now is shown the

main content of the discussion. In this chapter there is one

line that the characteristics of Melchizedek as seen in the

account given in the narrative of Genesis, then the superiority of the priesthood of Melchizedek to the Levitical is set forth, following which the inferiority of the Levitical priesthood is shown whereby the occasion arose for the appointment of another priest, "who had been made not after the law or a carnal commandment, but after the power of an endless life." This priesthood moreover was instituted by an oath. Douas makes a comparison of the two priesthoods thus,

1. "Levi being provisional, Melchizedek being permanent, 11--14.
2. Official and hereditary: personal and eternal, 15--19
3. Without oath: with oath, therefore final, 20--22.
4. Plural and successional: singular and enduring!

Then he states that this idea of priesthood superseding that of Levi's sons found its way into Scripture through the hymn (Ps. CX) which celebrates the dignity of Simon the Macabee. Thus we see that it is the Psalm which contributes this important thought to the work of Christ; and not only the thought of priesthood, but also with it the idea of permanency and finality of the priestly ministrations.

The application of this part of the Psalm to Christ was accepted by the Fathers. Tertullian refers to it thus, "what is here added (in the Ps.), 'Thou art a priest for ever,' relates to (Christ) Himself. Hezekiah was no priest; and even if he had been one, he would not have been a priest for ever. 'After the order,' says He, 'of Melchizedek! Now what had Hezekiah to do with Melchizedek, the priest of the most High God, and him uncircumcised too, who blessed the circumcised Abraham, after receiving from him the offering of tithes? To Christ, however, 'the order of Melchizedek' will be very suitable; for Christ is the proper and legitimate High Priest of God."¹

1. Anti-Nicene Fathers, vol. iii, 448. See also, l. 258; iii. 152, 173, 654; v. 73, 359; vii. 410; viii. 479.

[illegible]

1. "Live! Being Present", 1970-1971, 11-12.
2. Official and religious: personal and official, 13-14.
3. Almost oral: with oral, 15-16.
4. Final and successful: final and successful, 17-18.

Then he asked that this line of research be continued along the
Levi's route, the way into the future through the night (Pa.
CX) which celebrates the night of the moon. This
we see that is the path which continues this important
thought to the work of the night, and not only the thought of
the night, but also with it the line of research and the
or the priestly ministrations.

The application of this part of the plan to the first was accepted by the committee. The committee is in the process of preparing a report on the results of the first trial. The committee is in the process of preparing a report on the results of the first trial. The committee is in the process of preparing a report on the results of the first trial.

1. AMEL-MICHAEL, vol. 111, 146, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000, 1010, 1020, 1030, 1040, 1050, 1060, 1070, 1080, 1090, 1100, 1110, 1120, 1130, 1140, 1150, 1160, 1170, 1180, 1190, 1200, 1210, 1220, 1230, 1240, 1250, 1260, 1270, 1280, 1290, 1300, 1310, 1320, 1330, 1340, 1350, 1360, 1370, 1380, 1390, 1400, 1410, 1420, 1430, 1440, 1450, 1460, 1470, 1480, 1490, 1500, 1510, 1520, 1530, 1540, 1550, 1560, 1570, 1580, 1590, 1600, 1610, 1620, 1630, 1640, 1650, 1660, 1670, 1680, 1690, 1700, 1710, 1720, 1730, 1740, 1750, 1760, 1770, 1780, 1790, 1800, 1810, 1820, 1830, 1840, 1850, 1860, 1870, 1880, 1890, 1900, 1910, 1920, 1930, 1940, 1950, 1960, 1970, 1980, 1990, 2000, 2010, 2020, 2030, 2040, 2050, 2060, 2070, 2080, 2090, 2100, 2110, 2120, 2130, 2140, 2150, 2160, 2170, 2180, 2190, 2200, 2210, 2220, 2230, 2240, 2250, 2260, 2270, 2280, 2290, 2300, 2310, 2320, 2330, 2340, 2350, 2360, 2370, 2380, 2390, 2400, 2410, 2420, 2430, 2440, 2450, 2460, 2470, 2480, 2490, 2500, 2510, 2520, 2530, 2540, 2550, 2560, 2570, 2580, 2590, 2600, 2610, 2620, 2630, 2640, 2650, 2660, 2670, 2680, 2690, 2700, 2710, 2720, 2730, 2740, 2750, 2760, 2770, 2780, 2790, 2800, 2810, 2820, 2830, 2840, 2850, 2860, 2870, 2880, 2890, 2900, 2910, 2920, 2930, 2940, 2950, 2960, 2970, 2980, 2990, 3000, 3010, 3020, 3030, 3040, 3050, 3060, 3070, 3080, 3090, 3100, 3110, 3120, 3130, 3140, 3150, 3160, 3170, 3180, 3190, 3200, 3210, 3220, 3230, 3240, 3250, 3260, 3270, 3280, 3290, 3300, 3310, 3320, 3330, 3340, 3350, 3360, 3370, 3380, 3390, 3400, 3410, 3420, 3430, 3440, 3450, 3460, 3470, 3480, 3490, 3500, 3510, 3520, 3530, 3540, 3550, 3560, 3570, 3580, 3590, 3600, 3610, 3620, 3630, 3640, 3650, 3660, 3670, 3680, 3690, 3700, 3710, 3720, 3730, 3740, 3750, 3760, 3770, 3780, 3790, 3800, 3810, 3820, 3830, 3840, 3850, 3860, 3870, 3880, 3890, 3900, 3910, 3920, 3930, 3940, 3950, 3960, 3970, 3980, 3990, 4000, 4010, 4020, 4030, 4040, 4050, 4060, 4070, 4080, 4090, 4100, 4110, 4120, 4130, 4140, 4150, 4160, 4170, 4180, 4190, 4200, 4210, 4220, 4230, 4240, 4250, 4260, 4270, 4280, 4290, 4300, 4310, 4320, 4330, 4340, 4350, 4360, 4370, 4380, 4390, 4400, 4410, 4420, 4430, 4440, 4450, 4460, 4470, 4480, 4490, 4500, 4510, 4520, 4530, 4540, 4550, 4560, 4570, 4580, 4590, 4600, 4610, 4620, 4630, 4640, 4650, 4660, 4670, 4680, 4690, 4700, 4710, 4720, 4730, 4740, 4750, 4760, 4770, 4780, 4790, 4800, 4810, 4820, 4830, 4840, 4850, 4860, 4870, 4880, 4890, 4900, 4910, 4920, 4930, 4940, 4950, 4960, 4970, 4980, 4990, 5000, 5010, 5020, 5030, 5040, 5050, 5060, 5070, 5080, 5090, 5100, 5110, 5120, 5130, 5140, 5150, 5160, 5170, 5180, 5190, 5200, 5210, 5220, 5230, 5240, 5250, 5260, 5270, 5280, 5290, 5300, 5310, 5320, 5330, 5340, 5350, 5360, 5370, 5380, 5390, 5400, 5410, 5420, 5430, 5440, 5450, 5460, 5470, 5480, 5490, 5500, 5510, 5520, 5530, 5540, 5550, 5560, 5570, 5580, 5590, 5600, 5610, 5620, 5630, 5640, 5650, 5660, 5670, 5680, 5690, 5700, 5710, 5720, 5730, 5740, 5750, 5760, 5770, 5780, 5790, 5800, 5810, 5820, 5830, 5840, 5850, 5860, 5870, 5880, 5890, 5900, 5910, 5920, 5930, 5940, 5950, 5960, 5970, 5980, 5990, 6000, 6010, 6020, 6030, 6040, 6050, 6060, 6070, 6080, 6090, 6100, 6110, 6120, 6130, 6140, 6150, 6160, 6170, 6180, 6190, 6200, 6210, 6220, 6230, 6240, 6250, 6260, 6270, 6280, 6290, 6300, 6310, 6320, 6330, 6340, 6350, 6360, 6370, 6380, 6390, 6400, 6410, 6420, 6430, 6440, 6450, 6460, 6470, 6480, 6490, 6500, 6510, 6520, 6530, 6540, 6550, 6560, 6570, 6580, 6590, 6600, 6610, 6620, 6630, 6640, 6650, 6660, 6670, 6680, 6690, 6700, 6710, 6720, 6730, 6740, 6750, 6760, 6770, 6780, 6790, 6800, 6810, 6820, 6830, 6840, 6850, 6860, 6870, 6880, 6890, 6900, 6910, 6920, 6930, 6940, 6950, 6960, 6970, 6980, 6990, 7000, 7010, 7020, 7030, 7040, 7050, 7060, 7070, 7080, 7090, 7100, 7110,

Tertullian evidently shared in the view which is maintained by some, namely, that the Psalm was addressed to King Hezekiah.

PSALM CXLIII 22--23.

הַלְלוּ אֶת־יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 הַלְלוּ אֶת־יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 LXX λίθον ὃν ἀπεδοκίμασαν οἱ ἀκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.
 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ὅτι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

"The stone which the builders rejected,

It is become the capital of the column.

This has been done by Jhvh,

It is marvelous in our eyes!"

This is the last of the Hallel Psalms. In it there is an outburst of joy and praise unto Janven for help given at a time when the people were sore oppressed. Briggs and Kirkpatrick both regard the speaker as Israel. The hymn was sung antiphonally. First there is the call of the leader to give praise unto Janven in verses, 2--4. Then comes a solo in which there is proclaimed the deliverance of the people from distress, 5--7. Thereupon the leader recalls the number of the enemy and the "chorus responds with a vow to exterminate them," 10--12. After this the leader bids them listen to the "shouts of victory," and the chorus reply that all has been wrought through the power and might of Janven, 15--16. Then the procession approaching the temple the priest sounds forth the warning that only the righteous may enter in. Following this comes the statement that the rejected corner-stone has become the head of the corner, but to this fact is added that it is an act wrought by Janven and it is marvelous to behold. Briggs in commenting on

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ -1 & i \end{pmatrix}$

"The stone which the builders rejected,
If it become the corner-stone of the temple."

THIS HAS BEEN DONE BY JUAN,

It is notations in the

1. The first of the three is the fact that the people are not only not given a chance to be heard, but they are not even given a chance to be heard. This is the first of the three. The second is the fact that the people are not only not given a chance to be heard, but they are not even given a chance to be heard. This is the second of the three. The third is the fact that the people are not only not given a chance to be heard, but they are not even given a chance to be heard. This is the third of the three.

the Psalm says, "Zion is the corner-stone of the kingdom of God in accordance with Isai. 28:16. The nations had done their best to reject and destroy it. The last effort had been made by Antiochus, the king of Syria, but in vain. He had been overcome. Zion had regained her strength and glory through the victorious armies of the Maccabeans, and the omnipotent right hand of Yaweh. The Messianic application of the passage is due to the fact that the person of the Messiah bears the same relation to the kingdom of living persons that Zion, the capital of the kingdom, does to the kingdom! As we see Briggs would place the Psalm late, that is, it belongs to the Maccabean period.

NEW TESTAMENT QUOTATION MK. 12:10--11.

*Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.
καὶ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.*

See also Mt. 21:42; Lu. 20:17; Acts 4:11; I pet. 2:7

In the New Testament citation the passage comes after the giving of the parable of the Wicked Husbandmen. When Jesus asked the Pharisees what should be done unto the husbandmen who had been disloyal to their trust, they replied, "we will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons!" Jesus then turns to them and says, "Did ye never read in the Scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvelous in our eyes?"

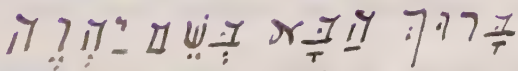
Here there is no assertion that there is a fulfillment of

Scripture; but the passage is used as illustrative of what is to be the ultimate triumph of Christ. Bruce says, "Another of Christ's impromptu felicitous quotations, from Ps. cxviii, 22--23 (Sept.). This question contains, in germ, another parable, in which the ejected and murdered heir of the former parable becomes the rejected stone of the builders of the theocratic edifice; only, however, to become eventually the accepted honored stone of God. It is an apposite citation, because probably regarded as Messianic by those in whose hearing it was made (it was so regarded by the Rabbis-Schöttgen, ad loc.), and because it intimated to them that by killing Jesus they would not be done with him!"

With this use of the Psalm by Jesus, it was natural then that Peter in Acts 4:11 when he was making answer to the rulers, elders and scribes in regard to the healing of the impotent man should in asserting the exaltation of Christ and his power to heal refer to this passage. Moreover it is also natural that he should also quote it in his epistle as a warning to those who disbelieve. I Pet. 2:7

Among the Fathers Methodius refers to this passage. He says, "Thou art he who, for our salvation, was made the head stone of the corner, precious and honourable, declared before to Sion!"¹

PSALM CXVIII 26 a.


 LXX εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

"Blessed be they who enter in the name of Jhvh.

The psalm continues the song of praise begun in the first part, a song of praise which is intermingled with an appeal for help and which is followed by a blessing pronounced on those who enter in the name of Jahveh.

1. Anti-Nicene Fathers, Vol. vi. 387. See also l. 506; v. 51, 457.

to be the little of the world. These are, "Answer of
Unit-1's (unpublished) questions, 1961, 1962, 1963,
63 (Ser.). This question concerns, in fact, whether or not
in which the rejected and rejected in the former world is
comes the rejected stone of the world of the rejected. It is
rice; only, however, to become eventually the rejected honored
stone of God. It is an opposite class, because probably re-
gained as Messiah by those in whose hearing it was made (it
was so regarded by the Rabbi-Schöffer, as loc.), and because
it intended to them that by killing Jesus they would not be

gone with him!

with this use of the Psalm by Jesus, it was natural then
that Peter in Acts 4:11 when he was making answer to the rulers
elaborate and serious in regard to the hearing of the rejected
stone in asserting the exaltation of Christ and his power to
help later to this passage. Moreover it is also natural that
he should also prove it in his exaltation as a witness to those
who did believe. I Pet. 2:7

Among the various meanings refers to this passage. He
said, "I am not he who, for our salvation, has made the new
stone of the corner, rejecting the horizontal, rejected stone
to stone!"

PSALM CXLVIII 36 a.

"Answered be they who enter in the name of Jesus.
The Psalm continues the song of the Psalm in the first
part, a song of praise which is introduced with an appeal
for help and which is followed by a blessing pronounced on
those who enter in the name of Jesus.
1. Anti-Messianic Testimony, Vol. VI, 367. See also 1. 366; v.

Ὁσαννά.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Hosanna; blessed is he that cometh in the name of the Lord.

See also Mt. 21:9; 23:39; Lu. 19:38; Jo. 12:13

In the New Testament the quotations are preceded by the word, 'Hosanna!' which is probably a recall of the cry for help which constituted part of the Psalm; then the rest of the citation contains the verse as found in the Psalm. Toy says, "The words express a pious welcome to any servant of God who comes in his name, and are here (except in Matt. xxiii. 39) addressed by the people to Jesus, whom they greet as the Messiah." In Mt. 23:38 the words are stated as a necessary prerequisite which the inhabitants of Jerusalem would have to fulfill before they should see Jesus again.

Again among the Fathers Methodius makes reference to this Psalm and says, "In Psalms and hymns, let us raise to Him our shouts of thanksgiving; and, without ceasing, let us exclaim, 'Blessed is He that cometh in the name of the Lord;' for blessed are they that bless Him, and cursed are they that curse Him!"¹

With this citation of Ps. cxviii. 26 a, the quotations of Messianic import from the Psalms have been concluded. But in connection with these it is also interesting to notice that in the 'Benedictus' by Zacharias we have several phrases from the Psalms. These will be noted by simply giving the English without reference to the Hebrew or the Greek.

Lu. 1:68 Blessed be the Lord God of Israel.

Ps. cvi. 48 "Praised be Jnhv, the God of Israel, from everlasting to everlasting!"

1. Anti-Nicene Fathers, Vol. vi. 394. See also iii. 613; v. 517; vi. 394; viii. 433, 437, 590.

Hosanna; blessed is he that cometh in the name of the Lord.

See also Mt. 21:9; Mk. 11:9; Lk. 19:38; Jo. 12:13

In the New Testament the prophecies are preserved by the word, 'Hosanna; which is probably a recall of the cry for help which accompanied part of the Passover; when the feast of the city- lion contains the verse as found in the Psalm. Joy says, "the words express a strong welcome to any servant of God who comes in his name, and the name (except in Mark. xiii. 35) addressed by the people to Jesus, whom they greet as the Messiah. In Mt. 23:38 the words are used as a necessary prerequisite which the innuendoes of Judaism would have to fulfill before they should see Jesus again.

Again among the Fathers Methodius makes reference to this Psalm and says, "In Psalms and hymns, let us strive to him our shouts of thanksgiving; and, without ceasing, let us exclaim, 'Blessed is He that cometh in the name of the Lord, for evermore.' are they that bless him, and chosen are they that praise Him?" With this citation of Ps. cxviii. 26, the prophecies of Messianic import from the Psalms have been continued. But in connection with these it is also interesting to notice that in the 'Benedictus' by Zacharias we have several phrases from the Psalm. These will be noted by simply giving the English without reference to the Hebrew or the Greek.

Lk. 1:68 Blessed be the Lord God of Israel.

Ps. cvii. 48 "Praised be Jehovah, the God of Israel, from

everlasting to everlasting?

Lu. 1:69 And hath raised up a horn of salvation for us.

Ps. xviii. 3 (2 b) "My shield and Horn of my victory, my
stronghold!"

Ps. cxxxii. 17 "There will I cause a horn to spring forth
from David!"

Lu. 1:71 Salvation from our enemies, and from the hand of all
that hate us.

Ps. xviii. 4 (3 b) "Safety I found from my foes?"

Ps. cvi. 10 "He saved them from the hand of the hater,
And rescued them from the hand of the foe?"

To account for these similarities it is necessary only to suppose that a pious Israelite in uttering a hymn unto Jehovah would naturally couch it in the phraseology of the Old Testament very much as a minister of the Gospel today will express his thought more or less in Biblical terminology. This supposition would hold true whether or no we consider the hymn an ecstatic utterance of Zacharias' own or whether we regard it a literary formulation attributed to Zacharias, for the first two chapters of Luke bear traces of an original Jewish source.

Having now noted the passages from the Psalms which are cited in reference to the Messiah in the New Testament, we shall consider the principles of quotation which have appeared from time to time. In the first place there stands in a distinct class those passages cited which were simply the natural result of the fact that the Jewish mind was imbued with the spirit and mode of expression found in the Old Testament and that these forms naturally suggested themselves as vehicles for ideas of similar import. In some cases the adaptation of Scripture in this way was very free which was seen in Eph. 4:8 which was a varied reading of Ps. 68:19(18)a,b, "Thou hast given gifts unto men;" also Rom. 15:2 from Ps. 69: 10 (9)b,

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Re. ex. 11. "I have with me a letter to George Jones."

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LA 1:71 Relocation from the station, at 10:00 AM on 10/17/71

Page 11

"8001 YN 0011 0000 1 00000" (d 8) 4 .11111 .00

Pa. cvl. 10 "He saved them from the hands of the enemy,"

And rescued them from the ice!"

No account for these similarities is necessary only as

-одні єдині думи з інтересом до економічній ситуації в нашій державі

and would definitely come in in the anthropology of the Old - 22 -

ishment. Very much as a minister of the gospel today will exhort

his work is more or less in Biological Anthropology. His special-

13. The fact that the defendant was not a member of the group at the time of the crime is not a defense.

It is not on the whole to have a 'strong' or 'weak' character in the sense of the word as used in the preceding paragraph. It is not a matter of degree, but of kind. A character is either strong or weak, and the difference is not one of degree, but of kind. A character is either strong or weak, and the difference is not one of degree, but of kind.

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Two chapters of Luke deal with the Jewish sources.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

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of sculpture in this way was very rare which was seen in

[illegible]

Figure 1. The effect of the concentration of the solution on the adsorption of the dye.

"The reproaches of them that reproached thee fell on me," and the reminiscences in the Hymn of Zacharias. Other instances where the quotations are more exact, yet at the same time are no doubt to^{be} classified as recalls are Jn. 2:17 from Ps. 69:10(9)a, "The zeal of thine house hath eaten me up," and the cry of the people on Palm Sunday, "Hosanna-----Blessed is he that cometh in the name of the Lord, Matt. 21:9; 23:39, Mk. 11:9; Lu. 19:38; Jn. 12:13 from Ps. 118:26a. Moreover very closely related to these instances are those citations which are attributed to Jesus. The first of these to be considered should be the quotation which is probably an unconscious couching or experience in Old Testament phraseology, "My soul is exceedingly sorrowful," Matt. 26:38; Mt. 14:34 from Ps. 42:6(5);7(6). Then others appear to be more directly quoted as, "My God, my God, why hast thou forsaken me?" Mt. 27:46; Mk. 15:34 from Ps. 22:1, and "Into thy hands I commit my spirit," Lu. 23:46 from Ps. 31:6 (5); and finally there are those quotations which show every element of purposive intent as they are cited by the Master, and are very apposite in their application. These are "Out of the mouth of babes and sucklings thou hast perfected praise," Matt. 21:16 from Ps. 8:2 and "The stone which the builders rejected,

The same was made the head of the corner;

This was from the Lord,

And it is marvelous in our eyes," Matt. 21:42; Mk. 12:10-11; Lu. 20:17; Jn. 4:11 from Ps. 118:22-23.

from
Passing these citations the next class to be noted is that which comprehends those quotations where the circumstances in the New Testament are parallel to those in the Old and accordingly the Scripture is applied, such as,

"Why did the Gentiles rage,

And the peoples imagine vain things?

and the people imagine vain things?

"Why are the vessels targe,

colorfully the scripture is applied, such as,

in the new testament are applied to such in the old as

and which sometimes from people who were the disciples.

Part of these citations are here classed as being in

42; Mk. 12:10-11; Lu. 22:17; Lu. 22:18; Lu. 22:19-20.

And it is marvelous in our eyes; Mat. 21:

this was from the Lord,

The same was made the head of the corner;

from Ps. 118:22 and "The stone which the builders rejected,

because the builders have rejected it"; Mat. 21:18

is cited in their application. These are "one of the words of

scripture" which are cited by the master, and are very

likely that the above citations which show every reference of

the names of some of the "apostles" Lu. 22:46 from Ps. 41:3 (5); and

from the same text "Mk. 12:40; Mk. 12:41 from Ps. 118:22, and "This

is what is to be more directly quoted as, "My God, my God, why have

Thy hands and feet been made as wax, and as lead, and as iron,

in the testament prophetically, "My God is exceedingly

great, which is properly an unbroken chain of evidence

Jesus. The list of these to be considered should be the pro-

these instances are those citations which are attributed to

12. 12:13 from Ps. 118:22. Moreover very closely related to

in the name of the Lord, Mat. 21:9; 23:39; Mk. 11:9; Lu. 19:38;

people on Palm Sunday, "Hosanna-----Hosanna in the name of the

"The rest of the names which are in the city of the

name of the Lord, Mat. 21:9; 23:39; Mk. 11:9; Lu. 19:38;

the citations are those which, just as the same time as the

terminations in the name of the Lord. These citations are

"The citations of these in the testament are in the name of the

the kings of the earth set themselves in array,
And the rulers were gathered together,

Against the Lord, and against his Anointed;" Acts 4:25-26
from Ps. 2:1-2. The parallel in these two instances is that in
both cases the rulers and peoples are rebellious against a di-
vinely appointed Anointed One. Another instance of parallels
is found in the statement,

"I will open my mouth in parables;

I will utter things hidden from the foundation of the world;"
Matt. 13:35 from Ps. 78:2. Here the comparison is based on
the similarity in the method of teaching in both cases, Jesus'
instruction in parables being comparable to the didactic method
of the Psalm.

Again a distinct form of quotation presents itself in the
case of a passage cited on the basis of the Jewish conception
that all things are due to the direct providential direction
and consequently when the circumstances are alike one must
be the fulfilment of the other, as,

"They parted my garments among them,

And upon my vesture did they cast lots;" John 19:24 from
Ps. 22:18.

Moreover there are to be considered those instances in
which Jesus is regarded as the ideal and fulfills the ideali-
sation of the aspirations and hopes of men and also is the ideal
of the righteous sufferer. Here first there is to be noted the
conception of Jesus as the ideal man crowned with glory and
honor, to whom all things are by decree put into subjection:—

"What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,

And didst set him over the works of thy hands:

THE UNIVERSITY OF CHICAGO

Against the Love, the woman was arrested; 1914-15-16

"I will obey my money in business;

of the Panel.

to the fulfillment of the owner's

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...to whom all letters are by device and thus answered:

"What is your name and how long have you been in the United States?"

Of the son of man, that thou visited him?

Then modest him a little lower than the angels;

Thou crownest him with glory and honor,

And almost get him over the works of my hands:

"Thou didst put all things into subjection under his feet", Heb. 2:6-8 from Ps. 8:5-7. Then Jesus is the ideal fulfillment of the Psalmist's hope to be preserved from violence, "A bone of him shall not be broken," Jn. 19:36 from Ps. 34:21 (20). Further in His resurrection he is the fulfillment of the Psalmist expectation to be preserved from death,

" I beheld the Lord always before my face;

For he is on my right hand, that I should not be moved:

Therefore my heart was glad, and my tongue rejoiced;

Moreover my flesh also shall dwell in hope:

Because thou wilt not leave my soul unto Hades,

Neither wilt thou give thy Holy One to see corruption.

Thou madst known unto me the ways of life;

Thou shalt make me full of gladness with thy countenance," Acts 2:25-28 from Ps. 16:8-11. Then there are the circumstances in which Jesus fulfills the ideal of the righteous sufferer, as "He that eateth my bread lifted up his heel against me," Jn. 13:18 from Ps. 41:10(9); "They hated me without a cause," Jn. 15:25 from Ps. 69:5(4) a, and "So they put a sponge full of the vinegar upon hyssop, and brought it to his mouth," Jn. 19:29; Mt. 27:46; Mk. 15:36; Lu. 23:36 from Ps. 69:22(21)b.

Finally as regards method and principle of citation there are those citations which are taken from Psalms which were considered Messianic. Naturally the writers of the New Testament would feel that they could draw freely from these sources for proofs and evidences of the Messianic claims of Jesus. These quotations are, "Thou art my Son, this day have I begotten thee," Acts 13:33; Heb. 1:5; 5:5; Matt. 3:17; 17:5; Mk. 1:11; 9:7; II Pet. 1:17,

"I will declare thy name unto my brethren,

In the midst of the congregation will I sing thy praise,"

In the midst of the congregation will I sing thy praise;
"I will declare thy name unto my generation,

1:11; 2:7; II Pet. 1:17,

Psalm 135; Acts 13:13; Heb. 1:5; Matt. 23:17; 17:5; Mt.

these passages are, "I have a son, and I have a son,

for people are witnesses of the Resurrection of Jesus.

Jesus would feel that they could give freely from their hearts

and glorified themselves. Marking the witness of the Resurrection

and those citations which are taken from Psalms which were

finally as recorded in the Bible and in the Bible there

Mt. 27:46; Mk. 15:34; Lk. 23:34 from Ps. 22:1; 119.

vinegar upon hyssop, and brought it to his mouth? Jn. 19:30;

15:35 from Ps. 69:21; and "So they put a sponge full of

11:11 from Ps. 115:8; "They gave me vinegar & gall? Jn.

"he thus offered my name lifted up his head saying, 'Jn.

in which Jesus fulfilled the feast of the righteous suffering,

Psalm 135-36 from Ps. 118:24. Then there are the circumstances

There shall make us full of gladness with thy countenance;

Thou madest known unto me the ways of life;

because thou wilt not leave thy soul unto death,

Moreover thy flesh shall dwell in peace;

Therefore my heart was glad, and my tongue rejoiced;

For he is on my right hand, that I should not be moved;

"I beheld the Lord always before my eyes;

the Father's exhortation to be preserved from death,

(22). Therefore in his resurrection he is the Father's agent of

"A name of himself had he chosen; Jn. 10:18 from Ps. 135:11

name of the Father's name as he received from the Father,

John 5:26 from Ps. 135:11. Then there is the Father's witness

John 5:26 from Ps. 135:11. Then there is the Father's witness

John 5:26 from Ps. 135:11. Then there is the Father's witness

Heb. 2:12 from Ps. 22:23(22);

"Sacrifice and offering thou wouldst not,

But a body didst thou prepare for me;

In whole burnt offerings and sacrifices for sin thou
hadst no pleasure:

Then said I, Lo, I am come

(In the roll of the book it is written of me)

To do thy will, O God;" Heb. 10:5-7 from Ps. 40:7-8(6-8);

"Thy throne , O God, is forever and ever;

And a sceptre of uprightness is the sceptre of thy kingdom.

Thou has loved righteousness, and hated iniquity;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows;" Heb. 1:8-9

from Ps. 45: 7-8(6-7);

"Thou, Lord, in the beginning didst lay the foundation
of the earth,

And the heavens are the work of thy hands:

They shall perish; but thou continuest:

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up,

As a garment, and they shall be changed:

But thou art the same, And thy years shall not fail, Heb.

1: 10-12 from Ps. 102: 25-27 (26-28);

"The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thy enemies underneath thy feet;" Matt. 22:44;

Mk. 12:36; Lu. 20:42-43; Acts 2:34-35 from Ps. 110:1, and

"Thou art a priest for ever

After the order of Melchizedek;" Heb. 5:6; 6:20; 7:11, 17,

21 from Ps. 110:4.

When the quotations are considered from the point of view
of their relation to the teaching of Jesus, although the most

"Sacrifice and offering thou wilt not desire;

But a body thou wilt desire for me;

In whose burnt offerings and sacrifices thou art pleased
to dwell: no pleasure:

Then said I, Lo, I am come

(In the roll of the book it is written of me)

To do thy will, O God: Heb. 10:5-7 from Ps. 40:7-9 (9-5):

"Thy will, O God, is forever and ever;

And a sacrifice of righteousness is the sacrifice of thy righteousness:

Thou hast loved righteousness, and hated iniquity;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows: Heb. 1:9-10

from Ps. 45: 7-8 (5-7):

"Thou, Lord, in the beginning didst lay the foundation
of the earth,

And the heavens are the work of thy hands:

They shall perish; but thou continuest:

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up,

As a garment, and they shall be changed:

But thou art the same, And thy years shall not fail, Heb.

1: 10-12 from Ps. 102: 25-27 (25-27):

"The Lord said unto my Lord,

Sit thou on my right hand,

Till I put my enemies under thy feet: Heb. 1:13-14

Ps. 110:1-3; Lu. 22:29-30; Acts 2:34-35 from Ps. 110:1, 3, 4

"Thou art a priest for ever

After the order of Melchizedek: Heb. 5:6; 6:20; 7:17, 24

21 from Ps. 110:4.

When the prophecies are considered from the point of view
of their relation to the coming of Jesus, although the most

of the citations are for the Gospels (see chart, p. 27), yet the whole they have to do with the circumstances in the life of Christ rather than the content of his teaching. A few however, do relate to his teaching. There is the passage which defines the method of his instruction, also the one in which Jesus sets forth the thought of his own ultimate triumph in the figure of "the stone which the builders rejected" which "was made the head of the corner," and then the citation in which the thought not only of the Messiah as a son of David is brought out, a thought which the scribes emphasised, but which also goes further and asserts the Messiah's position of Lordship with respect to David and accordingly substantiates supernatural claims, namely, "The Lord said to my Lord!" But these form the number that would bear on the teaching of Jesus.

Another point of interest to be noted is that the book of Hebrews and the Gospel of Matthew have the largest number of quotations; and that when these are compared with one another, although the number is the same, yet since the citations in Hebrews in several instances consist of a number of verses, the aggregate for this book would be greater. Thus we see that while the writer of Matthew was intent to show the relation of Jesus as Messiah to the Old Testament Scripture, the writer of the Epistle to the Hebrews surpassed him in this respect, at least as far as the Psalms are concerned.

We have now surveyed the content of the Messianic quotations from the Psalms from several points of view; in concluding we shall make a general classification as regards subject matter. As already noted it is from the Psalms that a parallel is drawn for Jesus' method of teaching and that many incidents connected with the Passion are expressed in the language

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of the Psalter. Moreover a number of passages are deduced from this source to depict the exaltation of Christ; and finally the titles, Messiah, Son and Priest have their origin in the main from this part of Scripture. Thus it can be seen that the book of Psalms has made no small contribution to the Messianism of the New Testament.

the New Testament.

of Psalm has made the usual comparison to the Memorabilia of

these two sets of writings. And it can be seen that the two

titles, Hebrew, and the other have each their own in the main

and hence as before the translation of Hebrew; and finally the

of the Psalm. Moreover a number of Hebrew words are used in

	89.						
Psalms.	Matt.	Mark.	Luke.	John.	Acts.	Heb.	Misc.*
3:1-2					4:25-26		
	3:17	1:11	3:22			1:5	II Pet.
2:7	17:5	9:7	2:35		13:33	5:5	1:17
8:2	21:16						
							I Cor.
8:5-7						2:6-8	15:27
					2:25-38		
16:8-11					13:35		
22:1	27:46	15:34					
22:18	27:35	15:24	23:34	19:24			
22:23(22)						2:12	
31:8(5)			23:46				
34:21(20)				19:36			
40:7-9							
(6-8)						10:5-7	
41:10(9)				13:18			
42:8(5)							
7(6)	26:38	14:34					
45:7-8							
(6-7)						1:8-9	
68:19							Eph.
(18)a,b							4:8
69:5(4)a				15:25			
69:10(9)a				2:17			
							Rom.
69:10(9)b							15:2
69:22(21)b	27:46	15:36	23:36	19:29			
78:2	13:35						
25-27							
102(26-28)						1:10-12	
			20:42-				
110:1	22:44	12:36	43		2:34-35	1:13	
						5:6	
						6:20	
110:4						7:11, 17, 21	
118:22-		10-					I Pet.
23	21:42	12: 11	20:17		4:11		2:7
	21:9						
118:26a	23:39	11:9	19:38	12:13			

*The last column marked Misc. (Miscellaneous) contains references to those books which are mentioned only once.

TOTALS.	Matt.	12	John,	8	II Pet.	1
Psalms	Mark,	9	Acts,	5	I Cor.	1
25.	Luke,	7	Heb.	12	Eph.	1
					Rom.	1
					I Pet.	1

TOTALS.	MAR.	18	JOHN,	8	II PER.	1
PAYMENTS	MAR.	9	ALEX,	5	I COR.	1
25.	LAKES,	7	REC.	12	BON.	1

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STANDARD LEVELS

Station	Level	Station	Level
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10:42	99.95	10:42	99.95
10:43	99.90	10:43	99.90
10:44	99.85	10:44	99.85
10:45	99.80	10:45	99.80
10:46	99.75	10:46	99.75
10:47	99.70	10:47	99.70
10:48	99.65	10:48	99.65
10:49	99.60	10:49	99.60
10:50	99.55	10:50	99.55
10:51	99.50	10:51	99.50
10:52	99.45	10:52	99.45
10:53	99.40	10:53	99.40
10:54	99.35	10:54	99.35
10:55	99.30	10:55	99.30
10:56	99.25	10:56	99.25
10:57	99.20	10:57	99.20
10:58	99.15	10:58	99.15
10:59	99.10	10:59	99.10
11:00	99.05	11:00	99.05
11:01	99.00	11:01	99.00
11:02	98.95	11:02	98.95
11:03	98.90	11:03	98.90
11:04	98.85	11:04	98.85
11:05	98.80	11:05	98.80
11:06	98.75	11:06	98.75
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11:13	98.40	11:13	98.40
11:14	98.35	11:14	98.35
11:15	98.30	11:15	98.30
11:16	98.25	11:16	98.25
11:17	98.20	11:17	98.20
11:18	98.15	11:18	98.15
11:19	98.10	11:19	98.10
11:20	98.05	11:20	98.05
11:21	98.00	11:21	98.00
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11:25	97.80	11:25	97.80
11:26	97.75	11:26	97.75
11:27	97.70	11:27	97.70
11:28	97.65	11:28	97.65
11:29	97.60	11:29	97.60
11:30	97.55	11:30	97.55
11:31	97.50	11:31	97.50
11:32	97.45	11:32	97.45
11:33	97.40	11:33	97.40
11:34	97.35	11:34	97.35
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11:45	96.80	11:45	96.80
11:46	96.75	11:46	96.75
11:47	96.70	11:47	96.70
11:48	96.65	11:48	96.65
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11:50	96.55	11:50	96.55
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11:55	96.30	11:55	96.30
11:56	96.25	11:56	96.25
11:57	96.20	11:57	96.20
11:58	96.15	11:58	96.15
11:59	96.10	11:59	96.10
12:00	96.05	12:00	96.05

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13:14	1:6	1:6
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16:24	1:8	1:8
16:26	1:9	1:9
18:36	1:10	1:10
I Peter		
2:7	1:11	1:11
II Peter		
1:17	1:12	1:12
Acob		
2:25	1:13	1:13
3:24	1:14	1:14
4:11	1:15	1:15
4:23	1:16	1:16
15:25	1:17	1:17
15:33	1:18	1:18
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1. The theory of the earth is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the causes and effects of the various geological phenomena which we observe in nature. The theory of the earth is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the causes and effects of the various geological phenomena which we observe in nature.

The Theology of Rebirth and Its Application
to the
Educational Ideals and Methods
of the
Modern Church

By
Merton Jay Minkler
A.B. 1914

THESIS

Submitted in partial satisfaction of the requirements for
the degree of
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OUTLINE

INTRODUCTION:

- I. General statement as to the Nature of Rebirth.
- II. The Development of Religious Psychology.
 - (a) Statement of Method.
- III. History of the term "conversion."
- IV. The terms defined.
- V. Statement of Problem.

DISCUSSION:

- I. Spiritual Awakening Described.
 - (a) The two types.
 - (b) The Elements divided and classified.
 - (c) Why they occur at Adolescence.
- II. Spiritual Awakening Analysed.
 - (a) Fear and Sorrow.
 - (b) The Instincts; how used.
 - (c) The Development of Free Ideas.
 - (d) The Development of Free Ideals.
- III. The Aim of Rebirth and Its Functions.
 - (a) Related to Thought, Affections and Will.

CONCLUSION:

- I. The Problem Restated.
 - (a) How to meet it.
 - (b) History of Confirmation.
 - (c) Practical Suggestion.

The Psychology of Rebirth and Its Application to the Educational Ideals and Methods of the Modern Church.

Nothing is so interesting as life. And surely no period of life is more interesting than that in which youth changes to maturity in rapid and striking fashion. The wonders of plant life in its various processes of growth will always be a fascinating subject for human thought, and more particularly is this true of plant life in the early months of the year when the whole world of nature becomes so quickly transformed. The naked barren tree which for months has been secretly gathering and storing up its elements of life is able at this time in a few short days to become a veritable bower of snow white blossom or glossy leaf.

In the human life there is a period of its development when in only a few short months of transition the life energies which have been accumulating for years come to new and vital expression. New emotions are aroused, new insights are born, new powers are brought into being and the result is a transformed life, a life on a higher and broader plane. This period of transformation is commonly called Adolescence; we shall speak of it as the period of Rebirth. And while our study of life during these changing years is to be, strictly speaking, from

the standpoint of religion it will be well for us to recognize at the outset that Rebirth, or Conversion as it is more frequently called, is not exclusively a religious experience. It operates in the field of geography and arithmetic as clearly and as effectively as it does in the field of morals and religion.

Within the last twenty-five years the methods of scientific psychological research, which is in itself a new activity, have been applied to religion in a fresh and significant manner. To be sure the attempt to explain and analyse the development of the religious life is almost as old as religion itself; it is as old as Christianity at least. Paul of Tarsus, Tertullian, St. Augustine and Pascal all this movement of spiritual study but their work would hardly be called psychological in the modern sense of the term. Schleiermacher laid an excellent foundation for the psychology of religion when he insisted that religion was neither belief, nor action but feeling; and it is from this and other foundations that he laid that all modern progressive theology proceeds. Jonathan Edwards and Horace Bushnell were also forerunners of this modern movement about which we are now speaking.

It may be well to state plainly at this time what is meant by "scientific psychological research." It means the employment of honest critical methods in ascertaining and classifying the facts relating to the phase of the

subject considered and the arrangement of conclusions drawn from this activity in systematic fashion. It is not in any point different from the scientific method employed in any other field of investigation.

Our purpose shall not be simply to review the conclusions reached by the latest eminent authorities, nor shall it be our purpose to try to add anything to the results of their work which has been done so thoroughly and so well. Much will be added someday but not by such attempts as the one now before you. The investigation carried on by these men in the field of religion, thorough and excellent as it has been, has not been from the standpoint of the religionist in any sense of the word. They have been strict technical scientists; or at least have tried to be. Some few like Prof. Coe have modestly admitted that such a thing is impossible but the majority have tried to do for the world by a disinterested investigation of the facts simply for the sake of the facts themselves. Again let me say, this is not our purpose. We shall approach the subject in a different hand from the standpoint of one more interested in the field of religion than in the field of technical psychology. We shall give some practical attention to the actual significance of the facts attained and shall try to point out the ways in which the best results may be had for the Church and for religious institutions

in general.

We shall not dwell upon the strange and to some extent abnormal cases which have become classic instances in this branch of study - such as the reports of photisms and automatisms in the experiences of Paul, Constantine, Pres. Finney and others. Ours shall be rather a study of the normal and less sensational experience of religion which is often not reported in the questionnaires so commonly used and which fact renders this method somewhat invalid. It must be done however in the light of all the facts which have thus been brot to the surface. If the recent developments in the Psychology of Religion had done nothing more than to accumulate this great mass of facts which furnish such an excellent basis of study for the practical religious worker, their work would remain an achievement of inestimable value.

But happily this is not all they have done. Besides furnishing us a basis for work in a great mass of facts drawn from the actual experience of living people the developments of Religious Psychology have revealed certain great principles which are now being recognized not only by the religious teacher but by the general public as well. In the first place religion is seen to be normal, elemental and constitutional. It partakes of the very nature of humanity itself. As Aristotle so early demonstrated the principle that man is incurably social, so has Sabatier among others revealed the

principle that man is both individually and socially innately religious. We are therefore not looking today for the best method by which we may be able to inject a proper amount of religion into the life of the child. We are rather seeking to know how best to nourish and direct those religious impulses which inevitably develop in the life of the boy or girl.

The Psychology of Religion as recently expounded has in the second place revealed to us the great principle that religion is related to the whole of life. The law of teaching and preaching departmental religion is soon to pass - we hope forever. Religion is not to be put in a cubby-hole of consciousness nor is it to be considered apart from the other normal interests of human life for it includes them all and furnishes a spiritual background for the same.

And finally, Religious Psychology has demonstrated the importance and value of defining terms - a characteristic of all true science. Various definitions of "conversion" and "religion" will appear from time to time as we proceed in our study, but let us pause a moment for an initial definition of terms which will serve to clarify our later work. To do this we must also review briefly the history of the terms used.

The term "conversion" as applied to religious phenomena is only about as old as Christianity. The ancients had no word to correspond to it. The word

ἐπιστροφή appears but once in the O T, 1-4s 15:3, and twice in the Apocrapha, Sirach 49:2 and 18:21.

ἐπιστέφω appears several times in the T T, (nine in A V and is translated "convert", but only twice in R V.) The prophets of the O T preached conversion but it was chiefly, if not entirely, a conversion of the national type which they sought.

Says Carlyle in Sartor Resartus, "Blame not the word (conversion); rejoice rather that such a word, signifying such a thing, has come to light in our modern Era, though hidden from the wisest Ancients. The Old World knew nothing of Conversion; instead of Ecco Homo, they had only some Choice of Hercules. It was a new-attained progress in the Moral Development of man: hereby has the Highest come home to the bosoms of the most Limited; what to Plato was but a hallucination, and to Socrates a chimera, is now clear and certain to your Zinzendorfs, your Wesleys, and the poorest of their Rhetorists and Attorists." (11.11. ch. 10.)

Altho John the Baptist may have used it in his preaching the term as we have now come to know it was probably first used in reference to the conversion of the Gentiles to the faith of the Jews. The early Christian Fathers must have used it extensively.

In the main we shall speak of conversion as the greatest of all moral events operating in the life of the individual. We shall also consider it as being a universal

experience. It is human, not exclusively Christian. All souls are susceptible to the brooding of the Divine Spirit and "He is not far from every one of us." Acts 17:27. All races and all ages have responded to it. All progressive religions and even philosophies have been evangelical in their nature. The study of Comparative Religions has justified John 1:9 in referring to the "True Light that lighteth every man". The conversion of Buddha was just as real as that of Paul or Constantine.

Moreover, conversion is not to be regarded as being confined to a single act. It is an event and it is more than that; it is a process extending over periods of time differing with each individual. The terms "sudden" and "gradual" are both relative after all; and both types of conversion are real. It will not do for one to try to shut the other out. Let us rather follow the good teaching of Edwin Markham and draw a circle that will take them both in. Our emphasis, however, shall be more upon what is usually called the gradual type for we believe that this is the more natural and the more wholesome and therefore the more ideal. St. Peter, so far as we know him, was impetuous and subject to sudden decisions; yet even with him the process of being "born again" was slow, painful and uncertain. Indeed according to a legend he was converted again at the very close of his life.

"The whole life of a man", says Fraser of Brea, "is a continued conversion to God, in which he is perpetually humbled under the sense of sin, and draws

nearer and nearer to God, with more fervent faith and love, and daily walks closer with the Lord, endeavouring at perfection. And God doth, as it were, act over and over again in his heart and therefore no wonder they meet with something like a second, yea, and a third and fourth conversion, especially where there are backslidings." (Memoirs, Edinburgh 1738, ch.v.3.)

Starbuck defines the experience as follows:

"The individual learns to transfer himself from a center of self activity into a sphere of revelation of universal being, and to live a life of affection for and oneness with the larger life outside." (Psychology of Religion, Scribners, 1901, p.147.) He describes it elsewhere in the same work as sudden breaks of character, spontaneous awakenings, fresh enthusiasms and heightened activity in religious work, accompanied by an emotional strain of storm and stress mingled with periods of carelessness and indifference.

To be "converted" therefore is to experience the mental and spiritual process, gradual or sudden, by which the self "hitherto divided and consciously wrong inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities." (James; Varieties of Religious Experience, London, Cassell and Co. N.Y. 1902, p.150)

We have said that it was a mental and spiritual process which implies a passing from one stage of development to

another. This activity has been variously designated by these and other authorities in the following terms. It is a passing from:-

selfishness to altruism
 objectivity " subjectivity
 materialism " idealism
 evil and sinfulness to righteousness and

spiritual insight. To define it more technically in terms which will be later understood, conversion or rebirth is the process of sublimating certain instincts and sentiments into free ideas and ideals.

We shall use the terms "conversion" and "rebirth" interchangeably but our preference is for "rebirth" and we have used that in the title for three reasons.

1. It has the advantage of being more strictly Biblical especially with reference to the teachings of Jesus. He speaks of it in this manner in his talk with Nicodemus.
2. The term "rebirth" is more inclusive; it implies the ~~entire~~ ^{whole} ~~life~~ ^{life} ~~conversion~~ ^{life} is often regarded as a passing incident. Many times it is a passing incident but it is always more. The elements which go to make up this religious phenomenon are many and varied. Since religion does include the whole of life the coming into realization of it is a process too comprehensive to be described by any term narrower than life itself. The term "rebirth" must involve the renewal of one's whole life; the term "conversion" may be easily taken to mean the mere turning of one's course in life.

3. "Rebirth" is the preferable term because no common misleading conceptions have become associated with it. This cannot be truly said of "conversion." Many people identify conversion with a particular kind of rebirth - the kind which comes as a result of certain emotional stimulations. This is one 'variety of religious experience' but there are other 'varieties' and avenues of approach which are fully as genuine and probably more substantial, namely, the intellect and the will. Any conceivable combination of these three avenues of life may become the channel of rebirth to a particular individual. No two persons experience religion in the same way. The result is that many are "reborn" who are never "converted" at a revival meeting.

Let us take a glance at the way this matter has been considered by the historic churches and then we shall be ready for the main discussion.

The Roman Catholic and Eastern Churches and the High Church School among the Anglicans connect the ordinance of baptism inseparably to the act of rebirth. This sacrament has thus been made the real point of transition from the natural to the spiritual life. Two agencies were involved in the process, divine grace and the free act of the agents will. The first was called regeneration and the second was known as conversion. Agreement was not often reached as to which agency was primary or if indeed both were necessary. Some argued that man was

merely the passive recipient in the transaction; others believed him to be primarily the willing agent. It is the old fallacy of "either or" when we should have been saying "both and."

The spirit of Protestantism teaches us that all of the outward mechanisms of the Church are of secondary importance when compared with the inner spiritual realities of life, and it is in the latter realm that rebirth takes place. It is the conscious awakening of the moral self to its perils and problems and to its need for help if these are to be overcome. It is the aspiration for the accomplishment of noble ends with full recognition of certain religious powers available for the task. It is the choice between good and evil, between self seeking and self sacrifice. As Professor Rugh has said, "it is the response of the will to an ideal order."

To describe and analyse this activity is a problem which lends itself at once to Theology, Philosophy and Metaphysics but our approach at this time shall be from the standpoint of Applied Psychology. As Dr. C.A.Coe suggests in the preface to his new book (The Psychology of Religion) this is as yet a very new approach and the few existing authorities present such a confusion of testimony that the way forward is quite uncertain. But the passion for adventure and love of Truth drive them on and the frontier of human knowledge moves ever back. (Let us be thankful for one frontier that will never be overtaken.)

What then is the problem of the Modern Church relative to this subject? It is briefly this: to understand all the religious phenomena of adolescent life and to apply that knowledge with efficiency in all the branches of its organization, especially the Sunday School.

It has been established beyond doubt that rebirth is distinctively an adolescent development. This is the time when both the School and even the Home as well as the Church lose their hold upon the young unless very skillful attention is given to the matter. To understand this age is imperative. There are natural emotional promptings to religious thought and action appearing at this time for which the Church must be prepared. She must be ever ready to cultivate and encourage the high ideals and aspirations which characterize this period.

Professor Ruger suggests that much can be accomplished in this way by correlating and co-ordinating the work of the Church and the School. For instance, while the local School is giving a course in Domestic Science and Home Making the Church might be giving to the same group a course on "Christian Motherhood" "Mothers of the Bible" or "Women of the Bible." Or a class in Labor Problems at School could be taken thru a course at Church entitled, "Moses as a Labor Leader-- A Study in the Book of Exodus." Good work can be done also in Preparation Classes for Church membership to which we shall refer at greater length

a little later.

Statistics show that we lose from our Sunday Schools about eighty-five per cent of our boys and girls without ever getting them into the membership of the Church. And yet, according to the same figures, two thirds of our present Church membership come directly from this fifteen per cent that we succeed in holding.

How important it is then that the Church begin to save, say forty-five per cent instead of fifteen, and double its membership roll ! To say that this cannot be done is to admit that the Church can never learn to apply the knowledge which has been brot readily to hand within the last twenty-five years.

Discussion

In the main discussion of our subject we shall describe and analyse the Spiritual Awakening and point out its relation to life. Then we shall be in a position to restate our problem in more definite terms and, in the conclusion, to make some practical suggestions for solution of it.

Again let us turn to definitions before describing the process in greater detail. Two or three will be enough to indicate the general direction of thought.

"Self realization within a social medium," is the one given by Dr. Coe. ("The Psychology of Religion" Chicago, 1916.) "Religion is a phase of human life at its best - the life of God in the soul of man," says Paul Taylor. (Monograph, Ann Arbor, Michigan 1916.) Starbuck, in describing the spiritual awakening of the individual in physiological terms (p.254) says that "it consists in the commencement of the functioning of the higher intellectual centers of the brain. Instead of a sense of self as existing in childhood we now have a world of ideas and spiritual perceptions with which personality is identified.." In common religious terms, rebirth is the action or the behaviour of a person who recognizes that his present standards of life are wrong, and who "repents, confesses, and consecrates the will to what is believed to be the higher and better standards of life." (Starbuck,

2. (2.) The "gradual" type of conversion, as it has been indicated, is not confined to the search for perfect spiritual standards; it may operate in the realm of the physical, political or family life.

This part of Our discussion will be mainly a review of the findings of some of the best authorities. Professors James and Starbuck were the first great pioneers in this modern movement and their method was chiefly that of the questionnaire. In Dr. Starbuck's work we have the result of twelve hundred and sixty-five cases that were reported. These were carefully and classified according to the scientific method and the conclusions of these and other studies are to be indicated below.

One of our theories justified by these reports is that there are two general classes of rebirth which we have designated as "gradual" and "sudden." Let us consider these now a little more closely, for both classes were reported, and let us be asking ourselves not 'which is real; but rather, 'which is preferable, which is the ideal?' These two types can be differentiated by the time at which they usually occur. It has been demonstrated that the sudden conversions are more frequent among older persons, in later adolescence or after. The "gradual" is more common and the more normal phenomenon in early and middle adolescence.

They may be further characterized by describing

the nature of the experience itself. In the sudden cases the predominant motive seems to be an escape from sin and the consequences of sin. Most of the results obtained in this class of experience disclosed the fact that here conversion followed a period of immoral life. For this reason, as well as for the fact that it usually comes later in life we may consider the sudden cases of rebirth - and by this we mean the more extreme cataclysmic variety - to be less normal and, on the whole, a matter to be avoided.

On the other hand, gradual rebirth is by its very nature less violent and more easily controlled and directed. The dominant motive here is the positive illumination of the spirit, the awakening and strengthening of new loyalties. The vision of the new ideal is clarified and the whole spiritual life is quickened. The element of catastrophe is not at all essential to the process. Horace Bushnell, as early as 1860, denied that conversion was not a reality without a struggle. For him the ideal was to have the child grow up to be a Christian and never know himself as being otherwise.

Bushnell offered a sound prophecy of the modern Graded Lessons which came so many years after him when said, (Christian Nurture, p17.) "All souls, the infantile as well as the adult, have a nurture of the spirit

appropriate to their age and wants." According to his teaching the child responds naturally to the good and to the religious, and it is wrong to tell children that they must have a "new heart" before they can be good or to consider them as in any sense born outside of the spiritual fold of the Church.

Education should be a means of grace as well as preaching and should begin by including all. In Germany the Church acts upon this principle and takes in every one, and in spite of this loose organization and its often pernicious preaching there is an unusual sense of piety instilled into the community by the Church. The Moravian Church also expects their children to grow up "as plants in the house of the Lord." (Christian Nurture p. 26.) God did not tell us to "train up a child for future conversion," but to train him up "in the way he should go that when he is old he may not depart from it."

When should this training begin? Bushnell maintained that it was never too early - that it might begin at birth or even before. The first few years of a child's life are everywhere recognized as being the impressionable years and the authority from whom we are now quoting expresses his solemn conviction "that more is done or lost by the neglect of doing, on a child's immortality in the first three years of its life than in all the years of discipline afterwards."

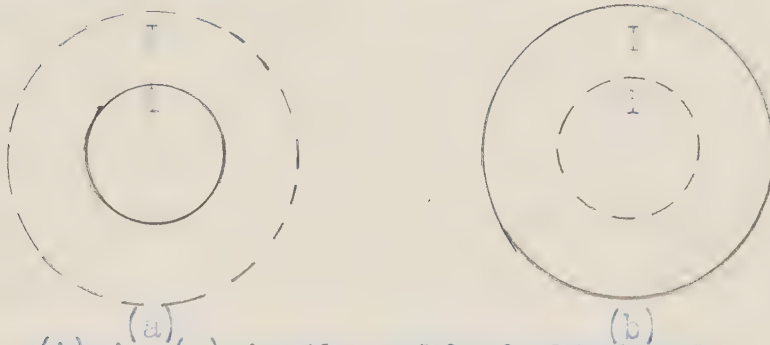
The rebirth of one's soul, therefore, is a continual

process and it is well that it is, for even when confession has been made and forgiveness granted there are sorrows yet in store for the future and new mysteries still to be faced and conquered. The reborn soul is continually challenged to endure the "ills that flesh is heir to" without bitterness and to face its greatest enemies, even physical death, with calm and confident spirit.

What is the process by which the soul becomes thus confident and thus strong and how shall we describe the parts of this process? The first part of our question has been answered; let us turn now to the second.

The whole world, for the child in his pre-adolescent years, is objective. At first even his hands and feet are parts of the external world. He is not conscious of the self except implicitly or potentially. Now religion consists in self consciousness of the highest form and in spiritual insight, an insight which can see the universal in terms of the particular and the infinite in terms of the finite. Jesus' statements, "God is a Spirit" and "The kingdom of heaven is within you" are central in his teaching. Either gradually or suddenly as the case may be, the adolescent child comes into possession of this spiritual insight and this larger self consciousness. The reason for this will be explained later; for the present let the mere statement suffice

that the child of the world is the child of
 development. Starbuck illustrated it by the following
 diagram: (p. 253)



(i) in (a) is the self of childhood.

(I) in (a) is the outside world.

(I) in (b) is the awakened self which has
 appropriated the outside world and has made it a part of
 its personality.

(i) in (b) is the former self which has been out-
 grown. In figure (a) the child knows all things by their
 individual qualities; in figure (b) he learns to know
 them by their universal qualities.

The religious life in the spiritual and self conscious
 youth is the child of the world. It is a time when ideals become very real to
 the youth; they impinge upon the conscience and the soul
 is stirred. One of the replies which came back to Starbuck
 in his remarkable symposium is here quoted: "I became
 painfully aware of the hiatus between the natural life
 of a boy and the supposed ideal of a Christian. I spent

"I must surely work on my knees." (p.257.)

The actual and the ideal are seen to be in disharmony and the result is that often "the power of insight and suggestion comes to surpass the power of activity" (p.257). The ability to see and know outruns the ability to do. Or to put it more technically, the motor areas of the brain are not co-operating successfully with the ideational centers. To establish co-operation and harmony between the actual and the ideal becomes the problem of the religious individual. The solution of this problem is always a slow development even if the goal is to be attained in a single step.

It must not be supposed, however, that the gradual process of establishing the desired harmony is regular and steady: it is more like the mutation activity in evolution. Dr. Wm. Lowe Bryan, in an article published in the *Psychological Review* for January 1897, tells of how the student learning the telegraphic language progresses gradually and evenly up to a certain stage of proficiency. Then there is a period of arrested progress followed by a rapid rise in skill. It is something like this in the case before us. The child is born into a social order. Certain moral and religious standards must be inevitable understood, if not accepted, if the larger life is to be enjoyed; and the periods of doubt in the spiritual growth correspond to the periods of arrested

intellectual development in the learning of a new code or language. This will help to explain why the "once born" type of conversion illustrated by some of the saints is as truly a rebirth as is the spiritual miracle experienced by one who has been, as it were, nailed to the cross of sinful remorse.

Professor Rugh points out that there are five aspects of life; physical, mental, moral, spiritual and religious; and it is from these aspects or phases of life that certain germinant impulses develop. These are stimulated into being by contact with environment. Any organism is responsive "to the order of nature that gave it its birth and being..... A child is born by and into a social order. If a human child has a divine heredity then it can be sensitive and responsive to this divine order." (Monograph, p.10.)

Five life formulas are then stated by Mr. Rugh as follows:

Physical life - response of body to physical things.

Mental life - response of mind to mental things.

Moral life - response of person to social order.

Spiritual life - response of will to an ideal order.

Religious life - response of soul to God.

Examples of the first three are obvious. An example of the spiritual, is a person trying to realize ideals; and an example of the religious life is the case of one's whole being responding to the universal order. "It is the

attempt to find and found the life on eternal and universal personal principles." (ibid. p. 10.)

We are coming to see that all persons are potentially religious. The normal youth has native impulses that are essentially of a religious nature. And there are to be found in the Social order religious achievements and religious forms which ought to be "grafted" upon the religious impulses of the child. The accomplishment of this grafting process is the most efficient manner is the subject of Religious Education.

In speaking of the experience of rebirth Professor James refers to what he calls "a hot place in a man's consciousness," and when the vague religious ideas come in from the periphery of one's conscious experience and become central (that is, when they arrive at the "hot place") then the transformation takes place. The action of the sub-conscious mind enters into James' account quite extensively. The experiences of life, he says, tend to "deposit" certain motives that have been deposited in the sub-conscious, and when they are ripe they blossom forth like a flower. It is worth noticing in passing that Jonathan Edwards knew something of this adolescent phenomena for in his treatise on Religious Affections he urged the special attention of ministers and teachers to the study of the problems involved.

James characterizes the state of rebirth, or "conversion", in the following manner. First, there is a passion of willingness, of acquiescence, of admiration; next, the sense of previously hidden truths not known before; and finally there is the objective change through which the world appears to us. In it the commonest things of our usual environment look fresh and new. The newness within seems to find its counterpart in the newness without.

Jonathan Edwards' experience is a fine example of this. He says of himself; (James, "Varieties of Religious Experience, p. 248.) "God's excellency, his wisdom, his purity and love seemed to appear in everything; in the sun, moon and stars; in the clouds and blue sky; in the grass, flowers and trees; in the water and all nature which used greatly to fix my mind. And scarce anything among all the works of nature were so sweet to me as thunder and lightning; formerly nothing had been so terrible to me." Another man quoted by Starbuck closed his testimony by saying; "And oh, how I was changed and everything became new. My horses and hogs and everybody seemed changed." Such testimonies as these are not at all uncommon among people that we know today.

The fourth and last characteristic of rebirth described by James is that of ecstasy and happiness which comes as a result of the experience.

Dr. Coe looks upon the experience of conversion

as having four necessary marks: (1) The person's very self must be greatly changed. (2) The change does not seem to have been brot on by the individual himself - it is not a result of mere growth. (3) All of the person's attitudes which constitute his character or mode of life furnish the sphere of the change. That is, one's whole world may become new or he may gain new insight into a whole system of thought. (4) The change includes a sense of exaltation or enlargement of self.

To describe the general setting of these experiences, Coe, presents three characteristic facts:

1. The suddenness of these religious changes is paralleled in every other field of human interest. The solution for one's intellectual problems comes in a flash; or one falls in love with a person of the opposite sex just as quickly.

2. Conversion is continuous with religious growth in both process and content, and the rapidity of growth or change has all degrees.

3. The distribution of the phenomenon is significant. Conversion is by no means confined to religion. Even a sense of sin is by no means a universal mark of the religious experience. (Coe, "Psychology of Religion" pp 153-4)

Sudden conversion experiences are getting to be the exception and not the rule, especially among Christian peoples. Parents who have been "converted" bring their

children into the religious life. . . .
 with a form of religious education which prevents conversion. The general effect of Religious Education is also in the same direction. This is what Dr. Coe speaks of as the "once born" type of conversion.

In describing the structure of the sudden experience of the "twice born" type of rebirth he says that four elements enter in:

(1) "Traces of mental reproduction of the individual's earlier experiences. (2) Fresh sensory elements. (3) certain instinctive impulses, and (4), a new order which these elements are characteristically combined." (Ibid., p. 156.)
 Under the first class of experiences he would include those ideational factors which usually operate immediately preceding conversion. The basis for this is often to be found in past instruction received at home or in the Sunday School. Ideas have thus been acquired which pave the way for this new and fresh allegiance to an ideal.

The sensory elements referred to are the sounds of the preacher's voice or the music; the sight of others kneeling and praying; sexual ~~sexual~~ sensations unrecognized and various physiological depressions. A striking example is given by Dr. Coe of a man who came to his second birth upon awakening from ether anesthesia. It was a mystical experience for the patient could give no rational

description of it. However, he simply did not know that there was a relation for all of his philosophical difficulties and that the world was good.

In explaining this case considerable emphasis was given to the relaxation of tense muscles. By this process the divided and distracted self becomes unified and the relief is that of calmness and poise.

The instinctive factors mentioned under (3) are chiefly those of gregariousness, approval and disapproval of others, submission to a superior will or person, and the sexual instinct referred to above. The last is probably the most important. Adolescence is always accompanied by many new and obscure sensations. They are not localized and not understood. Restlessness and yearning arise out of this disturbing experience of establishing the new relationship of the self. The self thus becoming new, changes the appearance of the whole world because of the very fact that the self to which the world appears has become changed. Beyond the habitual instinct of gregariousness, new pleasure is experienced in the society of other persons - persons of either sex. This is the time when gangs and teams and clubs are most prevalent.

So the double mystery of one's self and one's world is unfolded and a basis is furnished which is particularly favorable to the appeal of religion.. Religion offers fellowship with persons and with ideals and has much to do

all these deeper and broader things to the appreciation of which the self is first awakened during the period of adolescence.

Now what are the general characteristics under which these elements are combined? First the law of suggestion enters in. The narrowing of one's attention to two clearly defined levels of life; the pleadings of the preacher or friend; one's reading or study; these and many other incidents usually attended upon conversion have strong suggestive power.

The second law mentioned by Dr. Coe, and one which Prof. James often referred to, is that of the sub-conscious. No matter how sudden the experience may seem to be it is in reality the result of a gradual process leading up to the climax. The depth of response and the profound significance of the different reactions can only be explained by reference to the sub-conscious mind.

The third law is that of habit formation. This is not to be attributed to the crisis itself; it is rather a follow up plan which is quite essential to the permanence of rebirth. This principle is recognized in the work of city missions and general evangelistic campaigns. The converts that "stick" are usually the ones who have been helped in the formation of new habits to take the place of the old, and who are immediately set to the task of winning others or of serving the institution in other ways.

Starbuck has a somewhat different classification of the forces and motives leading to conversion and of the experiences leading to it. There are eight groups of these forces here enumerated: (1) Fear of Death or Hell. (2) Other self regarding motives such as approval of others, happiness and ambition. (3) Altruistic motives; to please others, to help others, for the sake of God's love etc. (4) Following out a moral ideal; duty, self control, or the higher life. (5) Remorse and conviction of sin. (6) Response to teaching. (7) Example and imitation. These later two are more often true of the cases of gradual rebirth. And (8) urging and social pressure. The first five are subjective motive forces; the last three are objective. It will be noticed also that the first two are self regarding motives while the third and fourth are altruistic.

The experiences preceding conversion he outlines as consciousness of sin, struggle for the new life, prayer, sense of loneliness - especially with respect to God, doubts and perplexities, depression and sadness, anxiety, sense of helplessness, uncertainty and aimlessness. The bodily affections always present in adolescence are also to be included in this list of experiences, such as loss of sleep and appetite, nervousness, weeping and affections of the senses of sight hearing and touch.

This should serve to demonstrate the truth which

has become obvious to religious teachers, namely, that rebirth is an experience which involves the whole of man's nature and is a process in which the deep and natural instinctive life most strongly functions.

In summing up the results of his study in this particular line, Starbuck says that the experiences of rebirth may be classified under three heads; (a) Period of suffering and temptation which includes in the case of many a long period of trial; (b) A point of transition; and this is understood to be at a critical moment or in the secret quiet of one's own life; (c) and finally, a period of joy and peace. These three stages are not so well defined in the instances of gradual rebirth. It will be seen that this does not differ very materially from the old analysis made by theologians; Repentance, Confession and Restitution; the classical text for this division being the story of the Prodigal Son.

The actual steps in rebirth are analysed in greater detail by Starbuck as follows:

1. Yielding. This is the first pre-requisite and is of course necessary. It takes place when the private will ceases to dominate and the larger will comes in; the personal will has to be submerged. It is a process of unselfing.

Professor Royce had a favorite illustration of this principle of self surrender, tho not in connection with rebirth, taken from English history. King Charles I was having trouble with Parliament and sent officers to the

House of Commons to arrest some of its members. The Speaker would not allow this to be done. On the next day the King himself appeared before the House with his officers and demanded of the Speaker the names of the persons in the House whom he had tried to arrest. This was the reply: "Your Majesty, I am the Speaker of this House and being such I have neither eyes to see nor tongue to speak save as this House shall command; and I humbly ask Your Majesty's pardon if this is the only answer I can give Your Majesty."

The process of surrender, complete and absolute surrender such as illustrated above, is almost central in the experience of conversion. The smaller self is surrendered to the larger and is wholly swallowed up and absorbed in it. "Not my will but Thine be done."

2. Determination is the next step - an action of the will. The Prodigal said on realizing his true condition; "I will arise." These first two phases operate wholly in the realm of the individual's own consciousness; the next two involve God's part in the process.

3. Forgiveness. The person feels the power of forgiveness which far outruns the extent of his sin no matter how grave the sin. Again we illustrate this by reference to the Prodigal Son.

4. Sense of God's help. There usually comes the feeling of one's own lack of power to face the issues of life alone. This is the feeling of helplessness mentioned above.

5. Public confession. Telling it known to the whole world is an important step. As one man expressed it in his testimony, this is the Father and good angels the person feels as the something had actually taken place. The fifth step was to declare this to all or all of the other four already mentioned.

6. These five steps are attended with a general spiritual awakening and a feeling of oneness with God. This is the new personality taking possession of the self in terms of which all else is now understood. Paul spoke of it as the Christ living in us.

Let us now answer the question, which we are here had been raised before this, as to just why these phenomena occur at the age in which they do.

The years from the age of ten to twenty five cover practically all cases, and sixteen was the actual high-water mark for both males and females out of 489 cases reported. It is almost impossible, psychologically, for rebirth to take place before the age of ten because during the first ten years the child has no mental grasp that will enable him to see things as a whole. He cannot think in the abstract. And his instincts as well as his mentality have not had time to develop. The age of twenty five is the other limit psychologically speaking because at this time the impressionable age is over and the habits of thought and action are firmly fixed. New impressions are received

but they are interpreted very largely in terms of the old. Authorities are quite generally agreed that few wholly new ideas are created or come into the mind after the age of twenty five.

During the period of from ten to sixteen the girls are usually ahead of the boys in point of development. They show a greater precocity in general in their mental and spiritual growth. It is estimated that there are about two years difference in the maturity of the two sexes. One of the first things noted in this connexion was the fact that conversion usually attended the period of most rapid physical development which also occurs at this time. That is to say, the mental and spiritual transformation normally accompanies the transformation of the body.

Furthermore, it seems to accompany the biological preparation for the sex life. Along with the sex consciousness there comes a new consciousness of other selves. The person outgrows the first little world in which he was born and begins to share in the great social and spiritual environment round about him. As he begins to assume independence and self reliance in the world of matter, he begins also to gain new insights into the intellectual and moral world. He begins to see significances behind customs and ceremonies and learns to distinguish the motive from the act.

But we are not concerned here with the physiological

and spiritual aspects of rebirth as much as we are with the psychological. From this view we find that the whole experience rises out of a growth and confusion of ideas, to which we have already had occasion to refer. (see p.107) High aspirations, lofty dreams and visions are common at adolescence. And in the more thoughtful cases it follows inevitably, as has been indicated by the authorities, that the difference between these noble spiritual impulses and our present attainments is painfully great. The unity of consciousness is thus broken up; the contrast between what the individual is and what he might be, and ought to be, disturbs him and the spiritual stimulation and unrest which follows, if properly directed and controlled, leads to the normal religious life. A more careful study of these disturbing elements and some suggestions as to how they may be handled are soon to follow.

The duration of rebirth is also a subject of common interest. It would be valuable to know what percentage of the cases of rebirth actually stayed "reborn" and what the probable average term of rebirth is. Accurate statistics are not to be had on this subject, especially those describing the more gradual type of conversion. The probabilities are that of the two types of rebirth the duration is longer in the gradual than in the sudden type. Out of one hundred cases reported to Starbuck, most of which were sudden conversions, and more than half of them being Methodists,

thirty-three per cent of the women and seventy-seven per cent of the men had suffered backsliding in one form or another. But only six per cent of these amounted to actual renunciation of religious faith. We conclude therefore that rebirth brings about the changed attitude towards life which is fairly constant and permanent although the feelings fluctuate. In other words, the persons who have passed through conversion, having come to see a goal for the religious life, tend to feel themselves identified with it no matter how much their religious enthusiasm declines." (Psychology of Religion, pp. 360, 357.)

Let us now consider in more detail some of the particular elements which enter into this experience called rebirth. Our first attention will be given to a study of Fear and Sorrow and their place in the process.

Sabatier, in his book on "Outlines of a Philosophy of Religion," ^{says} that this whole experience is a manifestation in the moral order of the instinct of every being to persist in being. The statement of the Latin poet; "It is fear that conquers the world," is true for all time, but we must remember that "the fear of the Lord is the beginning of wisdom;" it is not wisdom itself nor is it religion.

According to Sabatier, consciousness arises out of pain. The physical life of man is attended by two great movements. The first is a movement from external environment

to within the center of the ego; we call these sensations. The second is a movement outward from the center; this is the reaction caused by the sensations and we call it in most cases the will. This flux and reflux is the substance of our mental life and the friction caused by the process gives rise to consciousness. The divine purpose of pain is to arouse, stimulate and purify our intellectual awareness. At any rate this is the result; just as the element of danger caused the animal to become more and more alert.

In the development of the human race we have seen the consciousness of man grow in its importance and power; but with this very growth - which is seen most clearly in the achievements of science - has come the misery and despair of realizing more keenly our limitations. No man is more thoroly aware of his limited knowledge of the flower as the well trained botanist; the very man who knows most about it. Thus no age has been more conscious of the vast unknown as the age in which we live; the most enlightened of all. This awareness of limitation is only heightened by the progress of knowledge.

It is partially, at least, from this feeling of distress that religion is born. There is no birth without pain. Even religion does not offer an exception. Consciousness and religion are both born and developed by pain and distress.

Thus it is that very early in the growth of religion both in the race and in the individual there comes a

recognition of dependence upon the eternal order of the universe. There is a feeling of subordination which is inevitable; as in the case of the Psalmist who "considered the heavens;" and this feeling of subordination gives rise to a desire to be a part of that eternal order and harmony of life. This, says Sabatier, is the basis for the idea of God.

Feeling this mysterious power in the universe man instinctively goes out to it in the act of prayer. Prayer is a sort of "commerce with God" in which one submits to and expresses confidence in the eternal order. Thus the religious life, like the life of consciousness out of which it arises, is characterized by two antithetical elements; first, a dependence; and second, a faith which transforms that dependence into freedom. This is the fact that makes natural religion no religion at all. It consists merely in the feeling of dependence and makes prayer impossible, as well as freedom.

In dealing with the place of sorrow in rebirth we shall follow Shand in his work; "Foundations of Character", (London, 1914.)

There are four types of sorrow, to be characterized in the following manner: (1) That which expresses itself in tears and sobs. (2) That which is quiet and reserved. (3) The type which expresses itself in fatigue and the feeling of heaviness. And (4) the kind which results in activity, such as frenzy or anger.

Sorrow and sadness are the same emotion revealed in different degrees of intensity. Melancholy is a broader term including fear, suspicion and discontent as well as sorrow; and when it gets beyond control it becomes melancholia. Neither sadness nor melancholy belong to groups (1) and (4) indicated above altho melancholia is sometimes violent and excited.

There are two general kinds of sorrow; depressed and excited. The cause is always pain; physical, mental or spiritual. When we can resist pain we usually experience anger; when we cannot it becomes sorrow. Thus sorrow comes when we are over-powered and is therefore "the emotion of weakness, the expression of failure." (ibid. p.314.) It is defined by Shand as the frustration of "either a primary impulse or a desire or a sentiment" (p.314.) and its intensity varies with the strength of the impulse. The impulse is always to rid one's self of the cause of the pain.

This one primary impulse of sorrow expresses itself in a cry for help. The lamb bleating, the barking of a dog, the cry of a cat seem to approach this but not to the degree that is found in the crying of a child. The child's impulse is to obtain strength or assistance from others to overcome the cause of sorrow. He resorts to other activities besides the cry in order to accomplish his end; such as bodily expressions and gestures. Sorrow thus arises out of the admission of weakness and a desire for a conquering power.

When we pass beyond these primitive sorrows to their later development in the field of sentiments we find that they are often hidden and masked. The sentiment of pride, for instance, often restrains the impulse of sorrow. When sorrow is thus concealed the cry for help is often present but directed to another end. At these times consolation is not sought from men but from heaven. The expression of sorrow under these circumstances is called prayer. As Luther said; 'man only prays earnestly in his afflictions.' The testimony of the survivors of the Titanic furnishes ample evidence for this.

A secondary tendency in sorrow is that it calls for disinterested sympathy which leads to counsel and help. It isn't therefore merely a cry for help whether primitive or concealed; it is a demand for sympathy which is a later development of the same thing. Others must enter into our sorrow with compassion or they cannot help us.

In summing up then, sorrow is not an independent element in the conscious life but is always related to a frustrated impulse, emotion or sentiment. The frustration may be imaginary or real but as soon as it stops sorrow is at an end. The child stops crying for its dinner when it's attention is diverted.

This analysis of sorrow should serve to demonstrate that it is not always a result of sin. And it should help the teacher to sympathetically and intelligently assist the pupil in the proper control of the expressions of sorrow as

from his life experience.

The place of instincts in the phenomena of rebirth certainly cannot be over emphasized for without them all behaviour would be determined by environment. Man is the most complex living organism and in being this he is the most highly instinctive.

The use of instincts is to furnish the individual with certain useful reactions under certain stimuli. In man, more than in any other animal, it is found that some instincts need to be repressed, some aroused and strengthened, while others need to be refined and specialized. Imitation is a very good example of an instinct which is to be developed in the right direction. Few impulses in life are so powerful as those connected with that of imitation. The child imitates that which he admires. There is a time in a boy's life ~~when~~ when the tendency to imitate the beloved is strong, he rather than the beloved and untidy. According to Hall, this is the spirit of the age of savagery, thru which the race has passed, being recapitulated in the life of the individual. At any rate, when the boy is taught to admire the things that are high and noble it is psychologically impossible for him not to imitate them.

to
Instincts are impulses'act automatically with respect to the objects of environment. Let us consider five which have a great deal to do with the religious life. (1) Fear

is the impulse to flee or overcome. (2) Respect is the impulse to look up to. (3) Affection is the impulse to touch, and expresses itself very early by the impulse to touch the mother. (4) Play is the impulse to do things for one's self. (5) Love is the impulse to possess. These five instincts will serve to illustrate the matter in hand.

There are three ways in which instincts can be changed and molded to suit a purpose. First, by attaching certain objects to the response. This is done by offering certain pleasure or pain in the form of reward or punishment to induce the action desired. Second, by attaching certain responses to objects. A good example of this, though not recommended, is the case of a boy learning to smoke. He attaches the object to the impulse of sucking and the instinct is changed.

But the third method is the one to which we need to give special attention for it is with this that civilization is most concerned. The basis of this method is "sublimation", and it consists of the detachment of responses from their natural objects and the attachment of them to other and higher objects.

It is by this process that the instinct of fear becomes sublimated into filial fear; that is it becomes socialized. The fear of the Lord is not to be afraid of Him, but to be afraid for Him - to fear that something will cause Him pain. The impulse of respect is sublimated into an impulse for reverence which is a tendency to look up to

the highest spiritual realities. Affection, the impulse to touch, is sublimated into devotion; and play, into creation. Play becomes creation when the child first realized that he is the cause of things and thus constitutes one of the finest forms of self expression. And finally, work, the impulse to have things, may be sublimated into worship. It becomes worship when we ask God to approve our acts, and to help us to do the things we want to do.

All of these impulses before the process of sublimation takes place are egoistic; afterwards, they are altruistic. Before, one is looking at the whole world from the standpoint of his own private self; after, he is looking at it from the standpoint of the larger social self - the one which he shares with others. May it not have been something like this which laid the background of his ~~thought~~ thought when he spoke of the rebirth of caravans?

Another element of special interest to the religious psychologist and teacher is the development of free ideas which, along with these other phenomena, take place in the most significant fashion at the time of rebirth.

Modifications in behaviour among higher organisms are much more rapid and more permanent than among the lower. In learning how to act when confronted with new and strange situations, animals are able to accomplish the desired results only by the slow and painful process of eliminating false or useless motions. To be able to perform only the

essential movements in such a case is a type of learning
most peculiar to man.

To do this, man must be able to analyse the whole
situation, and to deliberately choose only those movements
which are necessary. This involves, according to the theory,
the possession of free ideas. It is to be understood, then,
that the ability to will is to possess a free idea. It involves
the imagination and the doctrine of general ideas. We are
following Kirkpatrick in this part of the discussion and
he defines the free idea in his "Genetic Psychology," as
the "specialized apparatus which enables the individual to
face new environments with ease and power." (pp.126-130.)

A good example which well illustrates the stages
in the development of free ideas is found in the case of a
person proceeding with the steps of an involved geometrical
demonstration when only the first proposition and the
desired result are given. At first the demonstrator has
vague anticipatory images of what some of the later steps
of reasoning and the conclusion may be; then more clearly
defined images follow when the process is well on the way;
then partially free images occur, images of facts in other
propositions or theorems; and finally, a free image may be
aroused, one which is not connected in any way with sense
stimulation.

This capacity to make free images is shared to a
degree by the higher animals, according to Kirkpatrick, which

helps them biologically to adjust themselves to new environments. But the animal's reaction to a case is to the whole situation. This is seen in the experiment with a monkey performed by Dr. Davis, where the animal found great difficulty in taking a trick that he had previously learned when one element of the situation was changed. In this experiment a bolt on the door to be opened was replaced by a lever. Now in human beings the idea of the lever with its general characteristics may be made and the lever thus easily recognized in a totally different arrangement of circumstances. In the case of the animal when separate elements of the situation are recognized they are seen only in connection with the whole circumstance, and cannot be reacted to without the usual surroundings.

The best authentic case of the functioning of free ideas in animals is that reported by Hobhouse.. He tells of a dog which when given meat had learned to go directly to the door and wait for it to be opened that he might go out and eat his meal. On one occasion, hearing some dogs outside and wishing to join them he took a piece of bread (which he never would eat) and went to the door and waited as usual. In this case the object of the action was changed and also the article used.

Instances like these, so rare in animals, are very common among children. With the child's rich endowments of motor apparatus and great variety of instincts he can

form ideas of objects quite peculiar to themselves. This makes the object a significant thing in itself; it can be used for various purposes. The possibility of gaining free ideas without previous experience opens great fields of learning to man which are inaccessible to animals. He can profit by the experience of others in that the association of free ideas with words may arouse in him ideas which correspond to the experience of others.

This matter, then, of free ideas is worthy of the careful attention on the part of the religious teacher. It is the basis for intelligent sympathy and helps to explain the fact that one's compassion can far outrun one's own experience.

From the development of free ideas - the picture of things as they are or could be - there comes inevitably the development of free ideals; or the image of things as they ought to be, as we should desire to have them.

What may be said as to the development of spiritual ideals? Whence do they come? It is our conviction that spiritual ideals have origins but that the spiritual life itself is eternal.

Professor Rugh traces the development of these ideals thru a series of three stages of growth. He begins with the instincts, for they are primary, and traces their development to impulses. Strictly speaking an instinctive action can never be repeated. When once the instinctive

response takes place memory superimposes something upon it and the next time it occurs there is a motive in the action. The single instinctive act, therefore, plus the motive prompted by memory changes the instincts to impulses.

The second stage in development is that in which impulses become sentiments. It will be noticed that the direction of the working of impulses is inward from the external object to the inner thinking self. Sentiments work outward and tend to be altruistic. When impulses become ends which have meaning for us and we wish them well being, then they have become sentiments. We can have impulses towards objects but we cannot have sentiments towards them. Patriotism might be called inaccurately an impulse to an ideal; in reality it is a sentiment. Whenever the larger self superimposes its altruistic nature upon the impulse it becomes a sentiment.

Sentiments, in the third place, are transformed to causes. A cause is something to which we are loyal for the sake of the cause itself, as Professor Royce indicates. Sentiments prompt this loyalty but the loyalty to the cause exists on a higher level. Causes which are worth while and which are to live on thru the years must be idealized, and to do this they have to be torn asunder from their material moorings. Witness the vitality of the lost causes of the nationalities of Poland and Ireland, and best of the Jews! Yes the cause of the Man of Galilee had to be

lost so far as earthly matters were concerned in order to survive. It was indeed expedient that Jesus should go away if his cause were not to suffer from limitation. Loyalty to a cause, therefore, is the highest spiritual ideal possible to the mind of man; and loyalty to the greatest of all spiritual causes is certainly the highest form of loyalty. It is with the accomplishment of this achievement that the reborn soul may justly claim to be reborn.

In this part of our study, then, we have seen that spiritual ideals do not come from muscular processes, which is the matrix for our ideas of matter. Neither do they come from memory, which is purely a ~~material~~ ^{intellectual} phenomenon, and all to a very great extent by the highest ideals. Do they come from a vacuum then, you ask? No; they find their origin in the will and this is the reason why religion can never be argued into people. It must be aroused from within them and must begin with the establishment of a system of values decided upon by themselves.

A very common fallacy exists relative to the nature of ideals and ideas, and the method by which they are communicated from one person to another. We fall into the shallow habit of thinking that ideas are in books and that laws are upon statute books. Nothing could be farther from the truth. Ideas cannot be transferred by paper and ink or even by the sounds of language. The

only things that can come into our brains thru the ears and eyes are different rates of vibration. These stimulate in us ideas which are nothing but focal states of consciousness so permanent that they can be clearly recognized as "ours." All knowing is, therefore, a recognition of identity between the self and the object. When this identity of recognition becomes universal experience we know it as Truth. And this universality and continuity of experience comes thru the personal consciousness and not the external objects of environment. Ideas are not out in the world to be passed around nor can they be found in books. But further speculation in this direction would take us too far afield in the realm of epistemology.

Dr. Stratton speaks of the act which we have just been analysing as "the idealizing act." We should prefer to call it "the personalizing act" after the example of Dr. Buckham. It arises out of the passion in human nature to change the world in which we live. There is a universal desire to mold the facts; to personalize the elements of our environment. And this we do continually. We appropriate the objects of the world to ourselves. We hear the sounds of human speech or see the printed page and by this process of idealization or personalization within ourselves we come to know a person's mood or meaning. No greater miracle exists than this, which is the commonest of all, namely the personalizing of one's world by the

15.
action of one's own individual will.

In concluding our main discussion let us turn our attention to a brief study of the problem as to the aim of rebirth and its functions. How is it related to the life of one's thoughts, affections and conduct? For lack of space, much will have to be implied relative to the application of what we have said to the educational ideals and methods of the Church.

What is the aim or end of rebirth? The saving of the soul? This was and still remains the Roman Catholic answer. We should say, yes; but not wholly that. People who are simply conscious that they HAVE souls are always anxious for individual salvation. This was the overwhelming tendency in the last generation. It is better to realize, as Jesus certainly did, that we ARE souls and that the hope of our salvation is to become so absorbed in helping others that we forget ourselves in the activity. This is the social aim of rebirth. It is expressing itself in many ways today in the awakening of loyalties for great humanitarian movements, and in the identification of interests with the various agencies working for social betterment. Self realization, therefore, in both the individual and social sense, is the aim of rebirth.

Ideas and all kinds of experience, good or bad, come thru activity; but the admonition to activity is not a

panacea for all of our difficulties in this realm of life. Indeed there is no panacea and it is better so.

Life is not simple at any point of contact and this is the very thing which makes it attractive and full of challenge. No more pitiful spectacle can be seen in the life of a Church than the busy and hurried individual, always rushing around to do things for the glory of God, but grievously lacking in spiritual insight. A familiarity with and a loyalty to the fundamental principles of Christianity are absolutely essential to rebirth. As we have seen in our hasty study of the thought life and the life of the affections, rebirth is not merely a problem of conduct and activity but of all three avenues of life—namely, emotion, intellect and will.

Dr. Coe summarized the functions of conversion under four headings. (1) Conversion involves not simply a set of new satisfactions measured by the old scale, but the adoption of a new scale as well. (2) It is a step in actual self creation. The Biblical phrase describing the Prodigal Son as "coming to himself" is scientifically accurate. There is a fresh self realization which has a tendency to be of permanent value even though subsequent religious feeling may greatly change. (3) Rebirth constitutes a step in the creation of society. The higher valid self is seen to be social in its nature reaching out to fellowship with others. This is strikingly illustrated in the practice if not in the teaching of Buddhism. The way of salvation

to the Buddhist is to gain freedom from all desire, yet the burning desire to tell others and to rescue them from suffering has been a characteristic of Buddhism from the very start. The desire for mutual emancipation, if followed up, results in mutual emancipation. (4) The last function of rebirth mentioned by Coe is that of divine fellowship. Fellowship with men in the social consciousness is attended by a similar fellowship with God, and the line between the two cannot be closely drawn. Indeed fellowship with the Father can be had at its best only thru the fellowship of other persons. James describes this function of conversion as an acquaintance with God which is distinguished from a knowledge about Him.

In concluding, what contribution can the Church make to the new social order thru its use of the principles and methods of the latest religious psychology? Quite obviously this contribution can be made chiefly thru the Sunday School which has now come to be, in the minds of many, the most important branch of its organization. The same methods of scientific pedagogy now applied so successfully in our day schools must be appropriated by the Church for its educational activity. The well known Graded Lessons must be universally introduced; teachers must be trained for their work; and above all, when the period for the religious rebirth arrives on the part of the pupils the leaders of both Church and Sunday School must co-operate in the endeavor to bring them into

the membership of the Church and thus hold them for the higher things of life.

It is interesting to note in closing that both the Jewish and Christian religions since their very beginning have recognized quite generally the new religious life which comes to the individual in his early teens. If this recognition was formal in early times we get but few indications of it from the records. We do know that Samuel as a youth was trained in things religious and that he became the founder of what was later a school of prophets. We also know that Jesus in early adolescence was able to converse with the doctors in the temple upon the great religious themes of his time. Irenaeus later wrote, "Christ came to save all persons through himself; all I say, who through him are regenerated unto God: infants and little ones and children and youth of the aged." And we must not forget that the Master himself said, "Suffer little children to come unto me for of such is the Kingdom of Heaven."

The oldest example of formal confirmation in history is the Bar Mitzvah which appeared during the fourteenth century and which is still practiced generally among the Jews. In this ceremony, boys are confirmed at the age of thirteen and girls at the age of twelve. In the more progressive branches of Judaism today, however, the ages are not definitely and rigidly observed. It is made a matter of development and proficiency and not of years. The

confirmation is often held at the close of a Sabbath School course and consists not only in recitation and catechism, but also a statement of the child's own convictions about religious ideals. This entitles him to full membership in the Synagogue. This more liberal form of confirmation was first practiced at Cassel in 1810 and was brot to America by Dr. Max Lilienthal in 1846.

In the Roman Catholic Church, confirmation is one of the seven sacraments and its purpose is identical with that of the Jewish custom. The age of confirmation differs, ranging from seven years in Italy to twelve in this country. At this time the child reaches religious majority and may partake of the elements in the Sacrament of the Lord's Supper.

The emphasis in the Catholic Church upon the substance of instruction is centered upon the catechism which must be learned with great verbal accuracy. There are many Catholic catechisms but they differ not so much in the matter contained in them as in the amount of it. The central theme is sin and the methods of its removal.

In the Greek Russian Churches confirmation takes place at the age of eight years. In the Anglican Church of both England and America, the age is rarely under twelve and usually averages more than that. In the Lutheran Church there is great variety in age and instruction.

Reference to these customs brought down from ancient

times only makes us wonder that they could be so long in vogue and yet so little understood. Protestantism has been too prone to throw away these old ceremonies which have stood the double test of human nature and the centuries of time. A wiser course is to restore them, on the more adequate foundation of present day psychology. Such a plan, is the one here suggested.

The modern minister, not unlike the Jewish Rabbi, must be an expert in Religious Education. Both he and the teachers of his Sunday School must be trained in religious psychology and pedagogy, and well as in Bible literature; just as the public school teacher has to be trained in these lines, as well as in geography and arithmetic.

The custom is rapidly growing, among certain branches of the Protestant Church, of holding preparatory classes during the Lenten season. Later looking forward to church membership at that time. It helps to solve the problem of the proper use of the Lenten Season besides accomplishing a very good purpose. The pastor in co-operation with the teachers may select groups of boys and girls whose moral and spiritual development warrant this attention, and give them special training in the fundamentals of religious belief. The groups should be separated according to sex and the number in each group should not exceed six or eight.

The course of study suggested here is one which was prepared by Rev. A. W. Palmer of Oakland. It is intended for a period of seven weeks and the subject of the course is "Seven Lessons in Essential Christianity."

1. GOD: How God reveals himself in Nature, in the Bible, in Conscience, in our World.
2. THE BIBLE: A Library rather than a book. How written. Its value to us.
3. JESUS: An outline of his message about God and the Christian character. What is it to be a Christian?
4. PERSONAL RELIGION: How to grow spiritually. The most important parts of the Bible. Prayer. Jesus as a friend.
5. RELIGION FOR HEALTH AND HAPPINESS: Bad effects of hatred, fear and worry. How lay hold on peace, love, purity and serenity.
6. WHY JOIN THE CHURCH? Salvation? Organized Christian effort? The Meaning of the Sacraments.
7. CHRISTIANITY AND SOCIAL DUTIES: The ideals of local world-wide Christian citizenship.

Such a course as this, if carried out skillfully, could not help but make for good results and it would be at least a partial application of the psychology of rebirth to the problems of the educational side of the Modern Church.

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AN ANALYSIS OF SOME CHRISTIAN
DOCTRINES
for the purpose of
DETERMINING THEIR VALUE FOR RELIGIOUS INSTRUCTION
DURING THE ADOLESCENT EXPERIENCE.

by
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A.B., 1914,
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THESIS:

Submitted in partial satisfaction of
the requirements for the degree of
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ment of Systematic Theology of the
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Introduction.

The motive which prompts the writing of this thesis has been one of inquiry into the subject in hand, rather than any feeling of authority concerning it. For some time I have felt the conviction that a part of the cause for the large percentage of boys leaving the Sunday School and church at the most religiously impressive age, must be found outside of the boy. A feeling of certainty has been growing upon me that this cause is to be found in the nature of what is being taught fully as much if not more than in the nature of the teacher, and both of these are more to blame than any inherent desire on the part of the boy to be irreligious or anti-religious.

The analysis of some of the long-standing Christian doctrines in their relationship to the adolescent experience will be the purpose of this thesis. The work will be constructive ^{rather} than negative. The effort will be to take some of the corner-stone principles of church teachings and interpret them in the light of adolescent experience.

No one is more conscious than myself of my own incompetency for this task. And it is only in the hope of being of greater service to the youth that I allow myself to enter upon such a sacred duty; a task laden with eternal consequences. To tamper with the spiritual food of hungry growing souls is a duty that must be performed in the Holy Spirit of love and under the

guidance of the wisdom of the Father. God forbid that I should speak merely for the sake of being heard. No doubt some of the things said in this thesis will be changed when the brighter light of further study and deeper experience have revealed their weakness or their falacy.

The Problem.

In order that the purpose of this thesis may be clear a few definitions of terms and the statement of the problem together with a suggested outline of the work will be helpful.

By Christian doctrine will be meant those fundamental principles of Christian living which have characterized the underlying Christian experience since the time of Jesus, taking those upon which He buildèd together with those which grew out of the experience of the early formation of the church.

By instruction will be meant the process of communicating truth from adult to youth both by precept and example, either by conscious effort or by unconscious influence.

The task to be accomplished must also be borne in mind. It is to analyze some of the Christian doctrines with a view to their value for religious instruction during the adolescent experience. Their value will be determined in the light of what is desired to be accomplished in the life of the youth during this experience.

The final thing to be accomplished in the life of the youth is action, based upon good judgment. To secure this the

youth must be led to do three things.¹

1. Suspend judgment until sufficient data is secured to allow the formation of an opinion.
2. Ascribe right values to the data in hand.
3. Must make a vital relation between judgment and will.

These three requisites for good judgment correspond to the three periods of adolescent experience. Suspended judgment bears definite relation to the early adolescent period, which is characterized by the wondering, questioning period. Ascribing right values corresponds to the middle adolescent period which is the time of giving values to ideas. It is a time of considering one argument as compared ~~xx~~ ^{with} another. The rationality of a statement is a primary consideration during this period. The value must be within the bounds of reason. Intangible, extraordinary arguments of a mystical nature are received coldly, if not entirely rejected and are of no value. This is the period of weighing balances.

The third argument of a dynamic relation between judgment and will corresponds favorably to the third period, when conclusions are reached and attitudes toward life questions are to a certain degree accepted. Good judgment, to be complete, must not only collect the data, not simply ascribe right values, it must come across into willed action. When the will takes the data with its value and applies it to life by action then the task of good judgment has been accomplished. A Christian doctrine to be servicable to this experience must be capable of standing this test.

1. For this three-fold basis of good judgment, I am indebted to Professor C.E. Rugh.

CHRISTIAN DOCTRINE FOR
INSTRUCTION
DURING THE ADOLESCENT PERIOD.

Chapter I.

Background of adolescent religion as seen in the religion
childhood. Features of childhood religion. I. Credulity.
(a) Trust (b) Distrust (c) Sub-conscious observance.
II. Intimate relationship with God. (a) Fear (b) Awe
(c) Reverence. III. Conscience. IV. Summary.

I. Credulity. We are living in what we call the scientific
age. An age in which the light of searching investigation and
criticism is shining with increased brightness into every plane
of life. In no field is this search finding a greater room
for expression nor bringing to light more complex problems than
in the realm of the adolescent experience. Like a fisherman
searching for a lost thread in a badly tangled and broken net,
the student of adolescent life finds himself catching a glimpse
of the thing he desires, but in his effort to finger it out he
disturbs the surrounding threads, loses sight of the one he
attempted to grasp and is forced to renew his quest with an en-
tirely new situation. It is with the consciousness of this
ever-changing problem that we approach the task of finding
Christian doctrines suitable for teaching during the adolescent
experience. We will look into the child's life before he ar-
rives at the adolescent age and see in embryo some of the ex-
periences which will be helpful in understanding that age.

In his analysis of the religion of childhood¹, Starbuck names three very marked features of that period. First, is the feature of credulity. Starbuck quotes from the answers to a questionnaire in regard to childhood religious experiences showing credulity in its different phases. First ~~is~~ that of simple credulity. F² "I had always been taught that there was a God and took it as a matter of course, never doubting my parents' word". M "I went through religious exercises as a matter of course and as a matter of faith". M "I simply accepted for truth what my parents and pastor said". F "I said my prayers faithfully but had no religious experience until thirteen years of age".

The second phase is rational credulity. M "As a child, I had no faith before I was nine years old. I never received any religious instruction without questioning it. I don't remember that I ever thought of speaking of it to anyone". F "I had a secret distrust of God who permitted the sufferings of Christ".

The third phase ~~is~~ sub-conscious credulity. F "I do not remember the time when I was not vitally concerned in religion". M "I always felt myself the child of God". F "I think religion began with my birth".

In these three classes of illustrations we find the credulity of childhood religion fully illustrated. In the first group we see the simple childlike trust of an unquestioning mind. The simple teachings were taken in because of the faith

1 Starbuck, Psychology of Religion, chap. 25.

2. F, female; M, male.

and trust in the teacher, pastor or parent. In the second group we see the other side of the experience. Distrust speaks emphatically, -nothing without questioning. It might be called the rational side of credulity. In the third class are those whom we might call sub-consciously religious. Not conscious of religion as in the first group, neither opposing it as did the second group, but in looking back finding no time when the religious experience began, -no experience which could be called the consciously religious act, neither any which were consciously irreligious or anti-religious.

II. The second prominent feature of the childhood religion is the concreteness of the supernatural world. The child is in harmonious relationship with the divine in a very realistic manner. The familiarity with God becomes an intimacy. This feature of childhood religion is again characterized by different elements, chiefest of which is, that God is external, anthropomorphic. To use Starbuck's illustration, "I asked God to do things on condition that I would do a certain part". "I always asked God for the most trivial things". "I used the most endearing terms to God, thinking he would be more likely to listen".

Opposed to this intimacy is the feeling of fear. God is none the less anthropomorphic, but His majesty becomes a source of fear to the child. "God was an awful, merciless being". "I feared hell because of the torture and feared God because He would send me there if I angered Him." This feeling of fear shades off into the feeling of awe and reverence during the

later adolescent experience, but is nevertheless a very humanistic fear.

III. The third phase of anthromorphism of God is found in the child's sense of right and wrong. Many illustrations are given like the following. "When seven years old I stole some cookies. I worried over it for three days, confessed it to God, wept and prayed, but felt something more was necessary. I finally confessed to my mother and was forgiven." In all these there is a confusion of fear, intimacy, awe and reverence. None of the foregoing characteristics are completely independent. In some children one characteristic is more prominent than others. In all, however, we see the fundamental elements which are but tiny seeds which will later be found more fully developed in the adolescent experiences. Credulity, anthromorphism, conscience, are already making their presence felt and it is with these characteristics as a background that we go on to our next problem. True, there are also new elements which will appear in the later experience, but on the whole the state of the religious experience of the child as it stands on the threshold of adolescence is quite well expressed by these factors just mentioned. He possesses credulity, -simple, rational, sub-conscious. God is truly concrete, externally realistic. As such the child is intimate with him or is coweringly fearful of him. And in the third place the child possesses a sense of right and wrong. He possesses a conscience.

Chapter II.

Adolescent period. Analysis by various writers; Starbuck,
Fiske, Hall, Munsterberg, Forbush and Rugh.

In passing from the period of childhood into that of adolescence the individual passes into a new experience. It is like stepping into wonderland. New emotions come thronging into his life. He feels new impulses, peculiar longings. His relationship to others takes on a new significance. Before he is aware of it he is thinking of himself as strange in comparison with others. He finds himself awkward, bashful, self-conscious. At the same time he is aware of new forces welling up within him. He craves leadership, property, accomplishments in athletics. He desires to feel his importance and assumes authority. All of these experiences are hard. He is misunderstood by his parents, his teacher is also unsympathetic. He does not understand himself. So it is not an uncommon experience to find him leaving home, quarreling with those in authority, -in fact in so many ways finding himself out of harmony with his surroundings.

In analyzing this experience Starbuck gives three general periods which are in turn divided. The three main general divisions are as follows: early, middle and later adolescence. No hard and fast rules can be made as to the exact age when one period ends and the other begins. The entire experience covers from ten to fifteen years; - from about twelve to twenty-five years in the male and ten to twenty-one in the female. The

one dominant characteristic of this period is that of change. Each new day brings a multitude of mysterious experiences, novel emotions. The youth is constantly finding new forces within for which he can give no explanation and this element of mystery is present throughout the entire experience.

Starbuck gives another classification of the adolescent experience which is a far more comprehensive explanation of it and furnishes a more workable basis. These periods are

1. The spontaneous awakening
2. The storm and stress period
3. The period of doubt
4. The period of reconstruction
5. The period of the birth of the larger self.

Fiske¹, in his analysis of the adolescent experience, classifies the periods somewhat differently, making four in all;

1. The acquisitive instinct; - effort for self-control
2. The reign of the productive and destructive instinct; - gang spirit and comradeship
3. Constructive and transformative instincts; - self-reliance and personal loyalty.
4. The cooperative and commercial instinct; - leadership

Hall², in his analysis of conversion, gives one fundamental background. It is, namely, the one great factor in the human soul, - yearning. Out of the simple generic experiences of being fed, sheltered, and taught by another, the child comes to the sudden experience of wanting to do for itself. The youth reaches out; it wants self-realization. It seeks to express the highest, noblest, most altruistic feelings; or if the instinct is mis-directed it becomes the destructive instinct; it wants to be the most destructive. In his chart³ Hall shows

1. Fiske: Boy Life and Self Government, chap. 8
2. Hall: Adolescence, vol 2, chap. 14, p. 301
3. Hall; Adolescence, vol 1, chap. 5, p. 333.

that the year at which the greatest number of crimes are committed is fifteen. According to another chart¹, the crime which is most common is theft. Out of a total of eight thousand-six-hundred crimes reported, over four-thousand-eight-hundred were for theft. The other crimes considered were violation of morals, lying and vagabondage, disobedience to parents, murders and other crimes. That over half of the crimes are thefts reveals one great fact, namely, yearning for possession, desire for property, for self-realization through securing goods is by far the most potent factor in the child's life.

This yearning spirit finds expression in a number of ways. When normally experienced, the most common expression in addition to the desire for acquiring property, is the desire for service, sacrifice, doing for others, subordination of personal interest. It is the reach of the self out into the larger world. It is the struggling of social instincts. About this time there are many decisions for mission work, for social service, for the ministry and all lines of Christian activity and altruistic services. Young boys plan to make money for the church or to help the Y.M.C.A., or to finance missions schools. In each case it is the desire for the expression of the larger self through acquisition and service.

However, when the yearning spirit becomes introspective and self-centered as it often does, the effect is quite different. It then becomes moody, gloomy, despondent. The youth comes to a consciousness of sin in his or her life; - To a

1. Hall: Adolescence, vol.1 chap.5, p.332.

feeling that he or she is peculiar in this one thing which burdens the mind. The more it is brooded upon, the greater becomes the sense of peculiarity, while in reality the experience is one common to persons of that age. Thus the yearning experience has for our purpose in this paper, the possibility of a two-fold expression. It may be the means of leading to a definite consecration to service, or it may be the means of leading to a conviction of sin, both of which factors will bear thorough consideration in the discussion of teaching material.

Forbush, in his book, *The Boy Problem*, gives a three-fold development of the adolescent experience.

1. The social development. The boy out of his longing for comradeship joins the gang. Group ethics is the ruling standard. Loyalty to this group stands above every other loyalty. It comes before the home, the school or the church. The punishment for a violation of this standard is also in the hands of the group. The leader of the group is the hero and is greatly to be feared.
2. Spiritual development is the second phase; not that it comes later in point of time but is contemporary with the social. This spiritual development is a deepening of the life. It is third in the process of character development. In infancy character is expressed by instinct; In childhood it is expressed by habit; In adolescence it is expressed by ideals. This is the deepening of the character spoken of by Forbush.
3. The third is the development of the adolescent Will. It is Will that makes the other two lines of development valuable. The problem of Will development is all the more complex since it must be dealt with at second hand. It must be worked upon through interest. Interest must touch that part of his life which a youth feels crying out within him for expression. Interest must find the consciously-potential element; - namely that which the boy thinks he can do or longs to become. Response to

that interest is the expression of the adolescent Will.

There is another student of adolescent psychology whose findings are of great value to our task. Professor ^{Rugh} predicates his analysis by the definition of life. "Life is the response of an organism to the order of life which gives it birth and being". He then gives five kinds of life:

1. Physical; response of body to the material world
2. Mental; response of mind to the logical order; science and literature.
3. Moral; response of the person as choosing agent to the social order.
4. Spiritual; response of the will to the ideal order.
5. Religious; response of the person within to the person without; of the soul to God; of person to the universal order.

As guiding factors activating these five kinds of life, Professor Rugh gives three, namely, the choice of the life mate, the choice of a life occupation, the choice of the life religion. Not that these forces operate independently or in succession; quite the contrary, they operate contemporarily--each one acting and reacting upon the other. The choice of a life mate influences the choice of a life work. Or the choice of a life work may influence the choice of a life mate. The choice of either of the former may influence the choice of a life religion. While on the other hand the choice of a life religion may influence the choice of a mate or a task. Many a youth coming into manhood has been led into a religious life by the choice of a religious wife. Just as truly, many have been led to a wealth-seeking life by an irreligious wealth-seeking wife. Many have chosen the mate with definite reference to the task chosen. Many have selected their religion

upon the basis of their life work. Thus we cannot hope to deal independently with these intricately complex factors. The choice of a mate must always be thought of with reference to the choice of a task and the choice of a task with reference to the choice of a religion and the choice of a religion with reference to a mate. They must always be thought of in relation to each other. For a working hypothesis, however, we can base these three guiding factors upon three phases of life, namely, the choice of a mate upon the social life, the choice of a task upon the industrial life and the choice of the religion upon the spiritual life. The response of the youth to the social order takes on new meaning as he passes from childhood into the adolescent experiences. Whereas he formerly attended social functions with parents or guardians, he now seeks them alone in response to the promptings of the new longings arising within. He begins to attend parties, to desire the company of the other sex. He desires a closer and more intimate friendship of a select few. The social club, fraternity, interest in athletics, recreation, etc., are the expressions of this phase. The ultimate fruit of this phase of life, however, is the selection of a companion, a sweetheart, a helpmate, a wife. Thus the social instinct naturally culminates in the selection of a life mate and the establishment of a home. Into this home will come the forces and influences of the surroundings out of which it has come. The idealism, the commercialism, the social participation, will all make their demands upon the new institution and the cycle of another generation is once more started upon its round of unforeseen, mysterious experiences.



The response of the adolescent youth to the industrial order also takes on a new meaning as he passes out of the childhood experiences. The tasks previously performed in response to an external authority are now performed in the light of a new purpose, namely, the response to the consciousness of an inner potentiality. He will want to do as he likes. At first this will be controlled by the mere desire for self-expression, but increasingly the controlling factor comes to be with reference to what he hopes to do in the future. Authority for action passes from external authority of parent or guardian to the internal authority of desire. This desire is at first controlled by the mere love of doing things. It is in direct response to the present anticipated pleasure. This, in turn, gives way to the hoped for pleasure, or the entering in of purpose. Future joys are anticipated. The youth responds to the desire for the future pleasure by foregoing some of the present pleasures. Thus he begins to look forward to what he will eventually do in order to have continuous happiness and out of this experience grows his choice of a life occupation. He decides upon his part of the industrial program; he chooses his life work.

The spiritual development is called by some the psychological birth. In reality it is the experience of weighing ideals. It is the conflict of the self within versus the self without. It is the process of contrasting "I am" with "I ought to be". It is this experience which leads to a life-attitude, or the choice of a religion. The dominating factor of this experience is interest. The response of the Will to the Ideal will

depend largely upon its attractiveness; its capacity to be interesting to that particular boy at that particular age. In other words, interest is the throttle which when opened relieves the potentiality latent within the youth. The Will is the engineer. It controls the action of the throttle-interest. Through the adolescent experience the Will is constantly manifesting itself through countless avenues of expression. In his games, social activities, through the conflict of ideas¹, whether within himself, in the world of work or in the social world about him, everywhere his will is on trial. It is either being developed into a dynamic factor, controlling forces, or it is being jostled about by group influences, becoming inefficient and degenerate. The logical result of the conflict of the Will^{with}, the ideal is the selection of a religious life. The words of Jesus, "Whosoever will" assumes a deepened meaning. It is the conscious choice which means so much to the religious life of the youth. It is the willed selection of an attitude towards life upon which the individual finally rests himself. He may be carried along by the crowd for the moment, but he must ultimately make the group choice his own by a definite act of will. Otherwise, it will not become a part of his very own being.

Before the youth there is constantly parading a large number of possible choices. Into every experience of his life there comes a demand to make a willed choice. Indecision is in reality a negative choice. The youth may not have willed

to choose negatively, but in the process of not willing definitely to choose the positive the opportunity passes and the negative is the result. The tragedy of this experience is that it has the effect of making the Will drowsy, inactive. The willed choice to do evil is far better than the non-willed acceptance of the same evil through the lack of the willed choice to do good. For, in the willed choice of evil there is definite action on the part of the Will, and it is the Will which must be cultivated. Whatever the response of the Will to the ideal, whether positive or negative, ~~if it is~~ the result is some sort of religious life. If the response is positive, then the result is a constructive religious attitude. If the response is negative, the result will be an ~~un~~irreligious life. adolescent

In summing up the different analyses of this experience, we find some common characteristic elements suggested by all the authors. In general the results of the discussion can be assembled into three groups, namely,

1. The periods of adolescent experience
2. The factors of adolescent experience
3. The avenues through which the adolescent experience is expressed.

1. As to the periods of adolescent experience, the majority of authors consent to about three well-marked divisions.

- (a) The early adolescent: the period of breaking up former experiences by the incoming of new forces into the life. This is the period of questioning, not so much in a doubting way as in a wondering manner. Experiences are new and strange. It is the age of pondering, the age of ravenous reading in order to satisfy the longings for experience. In general this period is from about twelve to fourteen years of age.

- (b) The second period is that of weighing experiences. The process of satisfying the conscience as to what is right and what is wrong. Balances are placed, one over against the other. Arguments are set, one contrasted with the other. It is this period during which the greater number of doubts arise. The former experiences over which he has been pondering now assume the proportion of doubt.
- (c) The third period is one of reconstruction, -re-forming, -the time when decisions are reached, when choices are made. The time when the three factors come to fruition, and the youth selects his mate, his work and his religion. By this time the youth has also quite completely adjusted himself to the three avenues of life, the social, the industrial and the spiritual.

2. As to the factors of the adolescent experience, those most inclusive are:

- (a) The choice of the life mate
 - (b) The choice of the life task
 - (c) The choice of the life religion
-
- (a) The choice of the life mate; from early adolescence on through into later adolescence and early manhood this factor plays a prominent part.
 - (b) The choice of a life work; this factor begins in early adolescence, plays freely in the middle adolescent period and is quite potent in the later adolescent period.
 - (c) The choice of a life religion; out of the experiences of childhood the adolescent youth receives much in the way of religious background. It now becomes a problem of readjustment of formula, shifting the place of authority from external to internal. No longer dependent upon the will without, it rests upon the authority of the will within. ¶

3. The avenues of ~~the~~ expression are:

- (a) The social life; the gang spirit, the social clubs, athletics, recreation, fraternities, culminating in the choice of a mate.
- (b) The industrial life; acquisition, production, selection of a life task.
- (c) The spiritual life; idealism, accepted by the help of the group, but ultimately chosen by the act of the individual will. Response of the will to the ideal. Choice of a religion.

Thus with the periods of adolescent experience, the factors operating in adolescence and the avenues through which the experience is expressed, with these all in mind we will take up the study of the Christian doctrines applicable to this period.

Chapter III.

The Fatherhood of God.

I. Criteria for determining which of the Christian doctrines are desirable for; (a) periods of adolescence, (b) factors of adolescence, (c) phases of adolescent life.

II. The doctrine of the Fatherhood of God.

In taking up the study as to which of the fundamental Christian doctrines are most desirable we will have to keep in mind the following:- First, the state of mind of the pupil. Some doctrines will be more desirable than others in different periods. The age at which the greatest number of doubts arise, according to Starbuck¹ is about fifteen or sixteen for the female and eighteen for the male. In the early adolescent period the doubts do not assume the searching, questioning state that they do in the middle and later periods. Therefore, any doctrine considered will be presented differently in the different periods. Second, any doctrine under discussion will be discussed in relation to the factors of adolescence. Some doctrines will be more valuable than others in relation to different factors. For illustration, the doctrine of the brotherhood of man or the Fatherhood of God will play an important part in the choice of a life work. Also his attitude toward the doctrine ~~toward~~ of the divinity of Christ, or immortality will play an important part in his choice of a religion. Third, the doctrine must be considered in relation to

1. Psychology of Religion, p. 239.

the avenues of experience. The one test above all others which enters into the adolescent mind during the middle and especially the latter period is the test of usefulness. The questions "what good is it", "What difference does it make" are indicative of an attitude which desires practicability. So that in presenting Christian doctrines the teacher must also bear in mind its relation to practical life. Its place in the social life, the industrial life and the spiritual life must always be in the background of the teacher's presentation. The criteria, then, of a doctrine for use in instruction during the adolescent experience will be:

1. Its adaptability to the state of mind in one or more of the adolescent periods.
2. Its bearing upon the factors of adolescent life.
3. Its capacity for application to the avenues of life during the adolescent and later experience.

With these points in mind we will attempt to take up the consideration of some of the great Christian doctrines of the church.

The first doctrine to be considered is that of the Fatherhood of God. From our review of the ^{pre-}adolescent period, we learned that by far the greater number of children enter the adolescent experience with quite a definite conception of God. It is concrete, clear cut, unquestioningly real. God is a person, with form and voice. He has certain characteristics such as a flowing beard, he wears a long beautiful robe, he has royal adornments in the way of a crown with stars in it, he is a benevolent person, kind and good or he is a terrible monster, to be feared. God is in a definite place, he has his throne in the heavens upon which he sits as ruler almighty. Many such conceptions as these are prominent in the mind of the child as he enters the adolescent experience.

When the breaking up period comes, the first experience is that of wonderment. The youth is conscious of new and mysterious experiences. He begins to wonder concerning the forces about him.

That God is all-powerful holds a conspicuous place in his thought.

Did he send this rain and make it into a torrent which washed away those homes? Did God send the lightening and will which killed those people? Or the question may assume a different nature. Does God make the grass grow? Does he make the different colors in the flowers? Or again, it may be the feeling of grandeur and reverence which thrills the boy's life. Often in my limited experience with boys have I been out in the hills on a camping or hiking trip and have had them burst out with genuine enthusiasm over the beauty of nature or the grandeur of a scene. "Isn't that a beautiful hillside with its poppies and green grass and the blue sky above it all!", said a lad of twelve to me. "God is above it all". "He is wonderful". "He makes all these wonderful things in nature." "He makes human beings". "How can he do all that?", he continued in a frank open-hearted manner. It is into this plain, direct, wondering period of the adolescent experience that the doctrine of the Fatherhood of God comes most opportunely. Into his questioning mind should come the sense of faith which only a consciousness of the Fatherhood of God can^{bring}, other than the suggestion that God is a spirit, a creator. The mystery of his being is just what the adolescent mind at this period desires. Even if it were possible, it would not be satisfying to the child to have God fully known, to have him accurately

described. In his wondering mind the imagination has opportunity for free play. The wise teacher will keep suggesting the nature of God, giving thoughts which are but seeds dropped into the fertile soil of the child's imagination. Through his imagination he will come to varying conceptions of the meaning of the term, Fatherhood of God, but with the reminder of the fact that it is the spiritual meaning of God which is important, his imagination will help him to find some expression satisfactory to his inner self. If no definition or rule is given by which to measure God the youth's mind will be ready for the next step in the process, namely, the weighing of evidence, pondering, doubting period, -the period in which things are brought before the mind, considered and worked over in the light of the evidence produced. In this period although the youth is deeply in earnest in trying to collect evidence, yet he does not come to a final conclusion. His judgments are certain to be incomplete, since he has not yet learned to see things as a whole, he has not learned to keep all the evidence in mind. It is in this period that the youth is quite apt to form his conclusions from the argument most vivid in his mind from some recent experience. The injustice of God is distinctly flashed upon his mind because of some misfortune to a good person. He is apt to want to assume an adult attitude which he has seen, either in a more mature statement affirming the meaning and reality of God or denying and arguing against the reality of God, -in either case the conclusion is not final,

he soon recalls another argument, another experience which diametrically opposes the former one.

Into this experience the doctrine of the Fatherhood of God has opportunity of coming with deep and enriched meaning. The skillful teacher will still refrain from expressing statements of final conceptions; rather will he seek to interpret God. It is during this period that the greatest number of conversions take place.¹ This should be a guide post to the teacher and pastor. It is action which is desired at this period, not conclusions or clearly defined conceptions about God, but an attitude toward God expressed through the medium of action. In terms of the factors of the adolescent period this is the most natural time for the choice of his religion. Many teachers and pastors have worked upon the basis that when the step of so-called conversion is once taken, this step is an indication of understanding his religious experience, whereas it is merely a confession on the part of the seeker that he is convinced that he wants to know God, that he wants the religious life, and the understanding, the definition of the whole matter is still before him. Instead of being the end of a course of training, confirmation should be only the beginning of the attempt to know the religious experience.

In presenting the doctrine of the Fatherhood of God in this period the leader must be ready to see the incompleteness of the pupil's arguments. If he hastily goes to the wrong conclusion the responsibility of the leader is to take the same

1. Hall, Adolescence, vol II, chap. 14, p290.

argument and reveal its weak points. If the teacher assumes the argumentative attitude he is quite apt, instead of clarifying the pupil's mind to make him all the more set in his own way; whereas if he takes the pupil's argument, goes over it in the sense of trying to understand and see it from the pupil's viewpoint, he is far more liable to be helpful. The psychology of such an approach is, that in taking the pupil's argument from his own viewpoint, the teacher places himself in a sympathetic attitude. This creates a feeling on the part of a pupil that the mind of the teacher is going along harmoniously with him, then when the teacher's mind arrives at the weak place in the argument, it must break through, revealing the fallacy, and the pupil's mind will follow. In so doing the pupil will see the weakness of his own argument as though he had found it himself. By this process, the teacher's mind and spirit are linked up with the pupil's mind in a vital manner.

Another value of the doctrine of the Fatherhood of God lies in its adaptability to the method of discussion. It is especially susceptible in that the conceptions of the term 'fatherhood' are already laden with a degree of reverence, authority, a feeling of sympathy and interest. The term at once creates the feeling of dealing with something familiar. Even in the case where the individual father is not what a normal father should be, the idea conveyed by the term itself is such as to give a certain feeling that teacher and pupil have

something in common. The teacher has three fields of experience upon which to draw; the teacher's own experience with his father, the pupil's experience with his father and the ideal of fatherhood as known in story and literature. This gives an increased wealth of material upon which to draw, as well as giving a greater number of lines of interpretation. Out of the wondering period into the questioning, discussing period, on into the reconstruction period this doctrine can be carried with enriching power. The age at which there are the greatest number of doubts and the age of the greatest number of conversions, as has already been shown, are very close together, being a little past sixteen for the one and about seventeen for the other. This is indicative of one very important factor, namely that this second period, the period of weighing balances is the most active. The greatest number of choices made, both in acceptance and rejection. For the teacher and pastor, however, this thing is important to keep constantly in mind, that these decisions are not the acceptance of convictions concealing the knowledge of God, but rather are they the expression of an attitude toward God. The term conversion for this paper had best be clearly stated so that the two meanings will not be confused. Conversion is an acknowledgment of faith in God, not a declaration of knowledge about him. No sooner has the step been taken than the process of coming to a knowledge about God should be taken up. The justice of God, the immanence, the transcendence, the omnipotence, the creating God, all are questions which come thronging into the mind at this period. The Fatherhood idea opens the gate to a line of discussion in which ex-

perience is somewhat familiar, with continued reference to experiences of an earthly father the youth's mind may be led to a conception of a heavenly father. As illustration, the problem of the immanence of God can be illustrated concretely. The consciousness of an earthly father's part in the home can be assured even though he be many miles away. The provision for food, clothing, letters of affection and mother, are all indications of the earthly father's place in the home. His bodily presence is not the evidence; it is the expression of his spirit and love by all the things which the home possesses, - these are the arguments for a father. His works are evidences of his existence. His existence is manifested in everything connected with a home. The universe is God's home and the works are evidences of his presence everywhere. Here again we must not make statements and judgments with the tone of finality.

It is the third period in which arguments assume the form of conclusion and judgments are made with a degree of certainty. The youth has come to possess a more mature understanding, - he is now ready to form conclusions, to create standards of ideals. To be of value to this period a doctrine must possess some deep and lasting qualities of vital significance to the individual's life. The doctrine of the Fatherhood of God possesses its richest heritage for this period. The individual is now old enough (nineteen to twenty-five) to work over in his mind some of the more spiritual qualities of the doctrine, such as justice, forgiveness and love. Not that these qualities have never been mentioned before, for they will all have been spoken

of and talked over, but at this period the youth will want to formulate his ideas into a statement, he wants to know what he believes. Just as the earlier period was one of physical action, -doing things- so this may be called a period of mental action. The mind now desires expression. It is not satisfied with the simple element of faith, it must have a reason for that faith. The rational element of this period is the most valuable as well as the most dangerous. It is ~~not~~^{into} this period that the doctrine of the Fatherhood of God can come in its fullness. God as person, God as creator, God as father, in all the fullest sense of the term. The corollaries naturally follow., of the sonship of man, the individual as creator, God in human experience, all these naturally grow out of the one fundamental principle of God as father.

The doctrine of the Fatherhood of God, then, is one of the fundamentals which can be used with power for giving Christian instruction during the adolescent experience.

Chapter IV.

The Doctrine of Sin. I. The analysis by various writers. II. Study of the Doctrine. III. Corollaries. (a) Atonement (b) Redemption (c) Salvation.

The second fundamental Christian teaching which we will consider is that of the doctrine of sin. Of all the doctrines this one comes closest home to the adolescent youth. As the new forces come welling up within his life, as the fresh longings crowd into his experience the adolescent youth responds in various ways. The new experiences not only seek external expression, but at some stage in the process they seem to turn back into the self. Introspection, moodiness, a feeling of imperfection, fear of death, asceticism, consciousness of sin, remorse, repentance, all in the power of a deep emotional stress come crowding into the life. Starbuck's term for this period, which is quite generally accepted by other writers, is the Storm and Stress period. However, rather than being a distinct period measured in the sense of time limit it is a characteristic feature which continues throughout the adolescent experience. It begins with the first consciousness of any change in the life and continues through into the later adolescent and more adult experience. Starbuck gives a grouping of the characteristics,¹ which are prominent during the Storm and Stress experience.

1. The sense of incompleteness, imperfection.
2. Introspection, moral depression, brooding.
3. Distress over doubts.
4. Friction against surroundings.

1. Starbuck, Psychology of Religion, chap. 17, p. 214

Hall¹, in his analysis of the "yearning" experience gives four characteristics which he calls the fruits of the sense of sin. They are: Pain, guilt, craving for punishment, confession.

James², in his discussion of "the sick soul" divides the same experience into two phases:

1. The healthy minded soul; those who attempt to deny the reality of evil as such, assuming it to be simply a mal-adjustment of life; consequently it can be cured by the mind. To quote James, "the mind cure idea has an element of truth."
2. The morbid minded soul which looks upon vice as essential in nature, remedied only by the supernatural.

In general, there seems to be a number of phases of the Storm and Stress experience which can be summed up about as follows: First, is the feeling of imperfection intensified to a sense of sin. A few extracts from some of the answers will best illustrate this attitude of mind. F"From twelve to sixteen I lived a sort of up and down life. I tried to be good. In times of deep trouble I have prayed and prayed in anguish of spirit". F"I suffered for years and years, thinking the joys of religion were not for me." M"From sixteen to twenty was a period of struggle. I came upon higher ideals and did not live up to them, even approximately." A deeper tone characterizes some of the answers. "I was extremely nervous and passionate and lacked self control. I alternately sinned through weakness and brooded morbidly over my wicked nature. At times I would conclude that I could never be good and might as well not try; then would follow a long fit of remorse."

1. Hall, Adolescence, vol II. P 308
2. James, Varieties of Religious Experience lectures VI and VII.

"When seventeen I began to seek salvation. I felt helpless and convicted of sin." "After my twelfth year I began to run with a set of boys whose influence was far from good. At first, I was conscious that I should not go with them and do the things they did; every now and then something would come up to recall my old feelings and for days I would be in despair. About my fifteenth year I became once again very much interested in religious matters." This sense of imperfection, which culminates in a sense of sin, in some minds has an accompanying effect which is also depressing, namely, the fear of eternal punishment. An interesting point for our study comes to light here in the fact that wherever this element of fear of eternal punishment has been at all prominent it has been in the minds of those who were to a greater or less degree under the sway of conservative church doctrines. The literalness of the eternal flames had been very real to the youth.

However, there is another kind of fear which comes into the adolescent life at this period, -the fear of death¹. "From eight to seventeen I had horrid fears of having to live an eternal life". "When fifteen, I began to have a horror of death. I did not believe in immortality but had an almost frenzied despair of going out into nothingness. This grew until the idea made life infinitely, wretchedly hopeless to me. I would have become insane I think had not hope come." This with other like statements indicates the helplessness which comes as the youth is compelled to go from one conception to another. Being unable to at first comprehend the meaning of the larger spiritual world, he feels

1. Colin Scott, Old Age and Death, American Journal of Psychology, vol 8, p.67.

himself as it were suspended in mid air, unable to even see the earth beneath him.

It is in this experience that the doctrine of sin must be handled delicately, with a very sympathetic mind on the part of the teacher or pastor. The already heightened sense of sin must not be played upon. It would be like telling an already nervously wrought up person some harrowing experience, thus increasing their nervous condition. In such circumstances, it is better to come with a soothing, healing message, to present the constructive, affirmative element of the doctrine of sin. Granting that sin is real, that it comes into the life to destroy, direct the attention of the youth to the fact that God's part in this life is to conquer. Show him that the process is two-fold, the part which God plays and the part which the youth himself plays. That the result of the conflict which is felt within will depend upon himself. Illustrate this point by the practice which Jesus had of saying, "According to your faith, be it unto you".

A second phase of the Storm and Stress experience is its morbid introspection, its depression, ^{it} brooding nature. M "I fell into a morbid hopelessness and unwise self-analysis. Every slight imperfection appeared a sin". F "I was building up my character with more self-consciousness than a child should have and setting up a Puritanical conscience to judge my progress. I applied to myself everything that I heard and mourned that I was so foolish and unstable." F "From thirteen to fifteen,

religious enthusiasm ran high. I read my father's books on the mystics. I practised fasting and mortification of the flesh. I secretly made burlap shirts and placed the burrs next the skin and wore pebbles in my shoes. I would spend nights flat on my back on the floor without covering."

M" As a matter of conscience, I spent hours of each week on my knees".

Into this mood also the doctrine of sin must enter cautiously. It is out of the sense of imperfection, combined with the sense of depression and introspection that three of the great backgrounds of religious instruction have come,--namely, the demand for atonement, the means of redemption, the plan of salvation,--all of which are different ways of expressing the same underlying instinct,--the desire to find the way of approach to the spiritual being of the universe.

The experience ~~is~~ the outgrowth of a long process in the evolution of humanity. From the moment one human being, millions ago, became conscious of an idea/¹up to which he could not measure, down to the present conflict of spiritual forces, through it all has run the unbroken golden thread of union. When a human soul becomes conscious of an ideal, he by that very act of judgment which formulates the ideal, recognizes a difference between himself and that ideal. Ideal signifies that which has not yet been attained. If his recognition of the ideal leads him to action, he finds himself unable to attain it, he finds

opposing forces, forces the source of which he cannot determine and the strength of which he cannot measure. As a sense of his imperfection grows the sense of need for strength, the consciousness of a source of freedom outside of the self keeps growing upon him. The feeling of bondage to unseen forces is depressing. It is like being conscious of danger lurking in the dark and having it reach out from the darkness and injure and torment and terrify one. It is this feeling that there are unseen forces lurking in the spiritual darkness that leads the soul of the youth to cry out. It reaches out blindly for salvation from such forces. Upon the basis of the mechanistic conception of creation, these forces are also conceived as mechanistic. They are thought of as being operated by some evil personage, who is striving to gain possession of the soul. If that possession is once secured, redemption is necessary. To accomplish that redemption a sacrifice is necessary, -a sacrifice given by some one who wishes to redeem another. By this sacrifice, the claim of the evil one is relinquished and the soul is then free to choose the good, -it is God's.

Atonement, on the other hand, while it to a certain degree grew out of the individual's consciousness of imperfection, does not make the same demands. Atonement comes more from the fact that the individual is conscious of his incompleteness, and also conscious that he might have been more complete had he only acted differently on occasions when it was within his power to do so.

Since he did not choose the better action, his sense of justice demands that he make atonement to the divine for his misconduct. A second viewpoint of this same principle is that the justice of God is so great that in the very nature of things He must demand atonement in order to maintain his dignity.

As to the plan of salvation, it is also an outgrowth of the sense of sin. Recognizing the contrast between the ideal and the actual, the natural result is an unconscious effort on the part of the soul to find a means of escape from its condition, - it seeks a way of salvation. This has been the instrument by which the doctrines of atonement and redemption have been used. In an effort to explain the way of salvation, evangelists, with more zeal than knowledge, have scattered widely, wrong interpretations of that which is fundamentally a law of spiritual growth. As a result, the real spiritual value of these doctrines has been greatly lessened. The doctrines are, in reality, subjective. They grow out of the spiritual struggle of the soul. But they have been objectified, given a materialistic interpretation, until, when the terms are used today, they connote an entirely different meaning from the subjective experience out of which they came.

The ideas of total depravity, fall of man, substitution, the conceptions of appeasing an angry God, of being purchased and thereby securing eternal life, these and many other phases of the doctrine are undesirable and therefore should not be brought into the child's mind until, in the reconstruction process, he can

take time to see things from all viewpoints, give valid judgment and act accordingly.

Thus the doctrine of sin must pass through a cleansing process before it is given out to the adolescent youth. Subjectively, it comes out of an experience of great depth and spiritual reality.. The consciousness of destructive forces, the awareness of inability to live up to the ideal, the desire to make good for misconduct, the sense of the goodness of the eternal, are all very real factors in the spiritual experience. Also, they have to be interpreted, but in the light of present misconceptions of theology on the part of so many, the presentation of these forms of the doctrine of sin is detrimental, as the average child receives them today, they arouse conceptions within him which require an added amount of storm and stress to overcome. By withholding these doctrines one very large aggravation producing the storm and stress experience will be eliminated. The fears aroused by the conception of eternal punishment by fire, the agony aroused by the conception of an angry God demanding atonement, would be absent if the wholesome conceptions of the loving Father and the dynamic Christ were presented.

I do not want to be understood as condemning in a wholesale manner the doctrine of sin and its resultants, -atonement and redemption. Back of each one there is a fundamental truth of extreme value. The reality of sin cannot for a moment be denied.

The ever atoning process on the part of the individual is a vitalizing, energizing reality. The redeeming quality of vicarious suffering is known to all who have in any degree entered into the experience of sacrificial life. Every teacher and pastor should be thoroughly familiar with all of these, and know their place and whenever necessary, a teacher or pastor should be able to point the way out of the difficulty which is presented. But, as doctrines of the church, they should not be used until the period of young manhood has developed sufficiently to enable the individual to think independently. He must be able to analyze himself without allowing the analysis to be the master. He must be able to see redemption as a process of growth, not as a result of bargaining. He must be able to interpret atonement in the spirit in which it is created, not accepting it as an instrument of salvation.

The application of the doctrine of sin has already been partially pointed out. To certain groups it must be presented cautiously because of their already abnormal consciousness of sin. Even these, however, as well as those of a normal experience, need to come to a clearer sense of the reality of sin, and to see its true nature more distinctly.

It is impossible for me at least to make a definition of sin that would be satisfactory to all. However, if I interpret the life of Jesus and his teachings correctly upon this matter, I understand sin to be, "the conscious violations of the supreme law of the universe, - loving self-sacrifice". To express it differently, sin lies in the realm of motives primarily and in the realm of action secondarily. Action is the fruit of the

motive.. Actions cannot be wholly separated from motives. Rather than sin being "either" motive "or" action, it is a case of "both" motive "and " action. However, sin can exist in a soul without ever coming out into action. Jesus was illustrating this very point when He said, "the law saith unto you.....but I say". Motive was more significant for him than deed.

With this conception of sin we can present the doctrine to the adolescent youth on a rationally sound basis. It can then be applied to the needs of the adolescent youth with power. As he is thinking of his choice of a life work, it can be brought home to him that it is not what he does for a life task so much as the spirit which prompts the choice. There might be such a thing as that the choosing of the life task of the ministry would be the most sinful act one could perform. If the motive which prompted it was self-centered, avaricious, then of all sins this would be supreme. With this conception of sin the teacher or pastor is enabled to get back of the life of action into the life of purpose and ambitions. It dips into the spring of life e'er it has poured forth into action and by keeping the fountain pure it keeps that which flows from the fountain pure also. Upon this basis of the doctrine of sin, the old pagan notions of total depravity and original sin drop out of religious instruction as naturally as the autumn leaves fall from the trees.

The youth is given a freedom which only the freedom of the spirit can give. This presentation of the doctrine of sin lies in the spiritual realm where Jesus placed it when he revealed the incompleteness of the law. With such an interpretation the doctrine of sin becomes a power in the religious life of the youth because it is rational in interpretation and spiritual in application.

Chapter V.

The doctrine of Christ. I.Characteristics; (a) adolescent experience, (b) mystical nature,(c) sacrificial spirit,(d) love for humanity. II. Divinity of Christ. III. Application to,(a) period of adolescence,(b) factors of adolescence,(c) avenues of expression.

For the Christian church no teaching is more vital than that of the historicity and divinity of Jesus. Some authors have attempted an analogy between the experiences of the human race and the development of the Bible, regarding the Old Testament as the experience of the religious growth of humanity and the New Testament the adolescent experience or the birth of the spiritual life in human experience. The analogy cannot be pressed at all closely, but it is suggestive of the unique position of Jesus in the development of religious conceptions. It is trite to say that without Jesus the New Testament would not have been written, and when we think of all that the New Testament holds for us it brings us with a new and deepened sense of humility to kneel at the feet of the Master.

The value of Jesus' experience to us for teaching is that every phase of human development was a part of his normal experience. Jesus was a babe in his mother's arms. As a child he was one of a family of brothers and sisters. He came

to Jerusalem on the pilgrimage with his parents and their friends, just as did other boys twelve years of age. He became interested in the religious questions that were put to him, startled some of the rabbis with his answers, forgot all about his parents just as any boy of that age often does when carried away by the novelty of the new surroundings in which he is vitally interested. His parents sought and found him and lovingly rebuked him, just as other parents have done time without number.

His experiences for the next period of his life were those of a normal home and we hear nothing more of him until he begins his public ministry. Even that comes about in a normal manner. Jesus hears the evangelist, goes out to him to be baptized, comes back to a period of struggle and temptation and comes through it with a heightened sense of the real spiritual gospel message. He determines to begin his service for the poor, blind, sick and lost sheep of the house of Israel. His preaching attracts attention because of its human interest. His life attracts still more attention because of the human touch. His interpretation meets with the glad response of souls seeking, they knew not what, but upon finding Jesus recognize in him that for which their souls thirsted. He meets the opposition of the greed and selfishness of the Pharisees. The struggle is short. Each added day sees the conflict more tense. On the one hand the great heart of love pouring itself out in sacrificial service; on the other, the greedy, schemeing Pharisees laying

their treacherous plots for his ruin. The crisis came^s quickly, - a dark night in the garden, an excited mob with clubs and staves, a traitor's kiss stamped upon an honest cheek, deserted by friends and the struggle is over. Carried away to an illegal trial, misquoted, ridiculed, scorned, spit upon, crowned with a mocking crown of thorns, sent to a criminal's death, carrying upon his bruised back the cross upon which he should hang, bearing within his compassionate, sympathetic heart, the burden of a sorrow-laden people, crucified, buried, rising again to bear witness to the triumph of life over death, - this is a summary of the life which we have to present to the youth as the background of our faith in Jesus.

One fact immediately stands out clearly and distinctly as we attempt to determine the use of the life of Jesus for teaching material, - the different phases and experiences of Jesus' life must be studied with reference to their fitness and adaptability to the life of the youth. One author¹ classifies the religious experience of Jesus into four divisions, - his adolescent experience when^{at} twelve, in the temple; his mystical experience of baptism and temptation; his touch with life, or his human experience; his self-sacrificing experience.

The first experience gives us a vantage point from which to work with the boy at the beginning of his new life. To be able to simply point out Jesus' attitude toward the religious and church life of his time is in itself of immeasurable value. However, a greater value of this experience is that it gives the

1. Hall, Bible Teaching in the Sunday School, Pedagogical Sem'y, Vol. VIII

teacher an entering wedge by which to get into a deeper study of his life. Jesus was a lad of twelve, but the important thing is that he did not remain a lad, - he grew to be a man with a trade; he became a carpenter. It is as a connecting link between the boy and the man that this incident has its greater value for the teacher. The reason that this is so is found in the normal experience of boys at that age. It is just in the beginning of this period that boys first say, "when I am a man", etc. It is the first consciousness of the forward look. Not stating his life purpose in any well-set formula, but in flashes of imagination he makes statements about his future life and work. It may be anything from a foot ball hero to the Pope of Rome or president of the United States. Whatever it is, it comes flashing into his life for a moment and is gone. Sometimes it lasts but more often one flash gives way to another until in a later experience the youth chooses his life work. Jesus reveals his normal humanity by stating to his parents his grown up purpose, just as many boys have done throughout the ages, - "wist ye not that I must be about my Father's business?" That this statement seems to us unique we do not wish to deny. The important point is that ~~ix~~ expressing a statement of any sort is natural to the adolescent experience.

The second experience follows as happily as life itself. The mystical experience is one of the elements of the adolescent development which plays a very important part. The fact that Jesus spent a number of days brooding over his life and the

religious problems of his day, can be used with very great effectiveness in the life of the youth during the later adolescent period. Jesus is out in the solitude fighting out the battles within his own life. The struggle is not at this time with the Pharisees and rulers; the conflict is in his own soul. Shall he seek to use his attractive personality for his own ends? And ultimately, that which was deeper than all, upon which the others rested, whom should he serve? If we have eyes to see it and hearts to understand and minds to interpret it, this is the struggle which finds lodgement in the mind of every normal youth. That is why this phase of the life of Jesus ought to be worked over carefully for this adolescent period. It is the experience in which the boy lives. It is mystical, it is the beginning of the recognition of spiritual forces. The conflict of ideals is a part of his every-day experience, but for some reason these experiences have been alienated from the experience of Jesus. Instead of being alienated, these experiences ought to be recognized by the youth as parallel to his own. In my judgment, the reason for this gulf between the life of Jesus and the life of the youth is due to an over emphasis upon the divinity of Christ during an age in the life of the youth when the knowledge of divinity is foreign to his understanding. By emphasizing the miraculous and divine element of Jesus' life at an age when it was misunderstood by the youth, it has created a gulf between humanity and divinity which the mind of the youth could not bridge. My own analysis of the situation is that this has grown out of a misunderstanding on the part of the Church as to the process

of spiritual growth. Jesus said, "first the blade, then the ear, then the full corn in the ear". Paul said, "first that which is natural, then that which is spiritual". The church has reversed the process and said we will teach first the spiritual, then the natural, -first the divine, then the human. It has insisted that the youth should first know the deity, then study the humanity, whereas to know the divine ought to be the ripened, mellow fruit of a lifelong cultivation of the spiritual. Instead of trying to raise fruit by placing the already-ripened fruit upon a twig of a young tree, it is best to enrich the soil, care for and cultivate the plant and then watch the fruit grow. To know divinity is a fruit which must be cultivated by a steady, patient interpretation of life, through its experience with divinity. The youth will experience divinity, if he is led out normally, through the spiritual. This was the process of development in Jesus' life. Especially was this true of the disciples. Their first experience of Jesus was that of man to man in the affairs of life. It was not until after a long intimate experience with Jesus that Peter was led to exclaim, "Thou art the Christ, the Son of the living God"!

This ought to be a guide to religious workers in teaching the divinity of Christ. First his humanity, then his divinity, growing out of the acquaintance and experience with his humanity. Another illustration of the process is the way we come to know our friends. First we know them by the common every day give and

Take of life. The talk about the weather, conversation concerning business, politics, social intercourse in general are all on the surface, until in some intimate and more confidential experience the spiritual nature is revealed. Very slightly at first, but with each added experience the quality of the spiritual life of our friend becomes better known, until in the hour of some supreme revelation of his strength and purity we stand aside and exclaim with exultation, "thou hast stood the test, thou art good". In other words we come ^{in this way} to know the spiritual life of our friend.

Following this process of development in presenting the life of Jesus to the youth we would naturally leave the question of the divinity of Christ until the latter part of his adolescent experience,--the period of the formulation of ideals and reconstruction. This also is a more opportune time from the standpoint of the youth. He is more mature, better able to consider the problem, having a basis of rational thinking which he has not hitherto possessed. At this time also it will come with greater meaning into the three factors of his adolescent experience. He will choose his life task with a greater degree of thoughtfulness, if having become familiar with the richness of the human life of Jesus he now finds that it is divine. It will be an added reason why he should think of the divine element of his own human life. It will raise and dignify his conception of the value of life as well as the use that should be made of that life. It will furnish the background upon which to say that all necessary tasks are sacred, all true life divine, all legitimate callings are holy.

This conception of the divinity of Christ being brought forth during later adolescence, will also vitally influence the choice of a life mate. When the conception of the divinity of humanity is presented to the youth in a wholesome manner, it cannot help but raise his standards of social relationships. First of all it heightens the respect for the physical. This body, then, becomes in reality the temple of the Holy Spirit. With this conception of the physical, the spiritual interpretation of love is a natural process, and when homes are established in full recognition and acceptance of the divinity of humanity, then will it be that, not only one humble Nazarene peasant child will be said to have been born of the holy spirit, but all children shall be conceived, born and reared in the holy spirit of divine love.

By presenting the doctrine of Christ as we have suggested, his humanity first and his divinity later, one gains^a far more stable basis upon which the youth may build his religious life. In the first place it will be free from his own mis-interpretation of conceptions which were given him in childhood concerning the divinity of Christ, for he will not have had teachings with any special reference to that phase of Jesus' nature. In the second place he will be free from the established misconceptions of others being thrust upon him before he is able to think and act for himself. In other words he will be coming to a choice with a mind unhampered by pre-judged conceptions, thus enabling a freedom for judgment found only in the instance of those early disciples who learned Jesus at first hand. Upon this basis the youth will be led to choose his religious life out of the judgments formed

from his own life. True, the teacher and pastor will always be explaining and clarifying the relationships of the human to the divine just as fully as possible. But the final decision, the choice of a religion, will be left entirely with the individual. This was again Jesus' method of working. He placed everything before the people and then said, "who-so-ever 'wills' (to do so) may come". It is true that he worked, loved and prayed with an individual, but in the end it must be the personal, deliberately-willed choice of that individual which is final.

In conclusion, then, we must say that the doctrine of Christ is vitally significant. It must be the soil out of which all the other teachings of the New Testament grow. Its presentation will be upon the basis of the life of Jesus as he lived it and upon the principle which he laid down,—"first the blade, then the ear, then the full corn in the ear" and which was later suggested by Paul,—"first that which is natural, then that which is spiritual". The human experience must be taught to children and youth during the early adolescent period. Jesus, in all his kindness of spirit, his courageous conduct, his heroism, his love for folks, his sacrificial spirit, if taught to the child will appeal to the different steps of the adolescent experience. Then when the divinity of Christ is presented it will come as the ripened fruit comes to the tree,—as the result of development. It will be rational in the fullest sense of the term. It will convey enriched meaning to spirituality, it will allow all the factors of life to be seen in the

light of divinity. The life mate, the life task, the life religion, which we have designated as the fruits of our social, industrial and spiritual life; or to state it still more compactly, love, work and worship will all find themselves at home in the realm of the divine.



Chapter VI.

- I. Application. II. Mental and Spiritual equipment;
(a) an unprejudiced mind, (b) motives which inspire,
(c) the will to perform; III. Basic principles of
curriculum.

After thus making a brief study of some of the Christian doctrines and determining what appear to be some of their values for religious instruction, it is well to review doctrines in a summary manner and in the light of the after-thought to suggest the basic principles which govern the working out of a curriculum.

Obviously, the first thing to be considered when working out a basis for a course of study, is the person to be taught. Yet how long have we said to the youth, with a narrow superiority, -"you ought to know this -you ought to know that". That is, we have taken that which appeared fundamental or essential, ^{among Christian doctrines} and we have said to ourselves that we would make the youth accept them. Our reason has been about as follows, that the youth is immature, therefore not able to choose for himself, -consequently we must choose for him the things which he ought to have by the time he enters upon his life work and we must give it to him whether he will or no. There is truth enough about this form of reasoning to appeal to the mind at first thought. It has the appearance of a sound argument, for truly enough the youth does not know what he wants and truly

enough the adult must, in just so far as possible, choose those things which he feels will be helpful to the youth.

The weakness, however, lies in its incompleteness. This argument neither considers the capacity of the youth, his experience or receiving ability, neither does it adequately judge the religious equipment with which the young man shall set out upon his life course. As to the first, the study of the adolescent experience is still a new field. Psychologists are just beginning to appreciate the rich possibility for instruction and are only to an extremely limited degree finding out the type of material desirable for the different periods and factors of adolescence.

The other weakness, however, is one which has haunted the Church since its foundation. It is, that to equip a person for religious life and struggle, the most desirable thing is to give that individual a definite statement concerning religion; giving formulated creeds which convey a well-defined meaning. To equip a person with some such material was the business of all preaching and teaching of doctrines. Therefore, catechisms were written and rewritten, creeds formulated with the utmost care, church rules were written by the book. 'Thou shalt nots' were given until the mind was weary trying to remember and the heart made heavy by their oppression. Life instead of being cultivated in all its beauty and power, instead of being lived in the spirit of joy and gladness, was crushed. Mirth became a sin and freedom

of conscience a heresy. The struggle for religious liberty is still in process, -even in our own freedom loving America. Some of the most heart-rending torture has taken place within our own United States within a century past. Church quarrels, Christians cursing each other, heresy trials, religious and social struggle is not only a fact of ~~past~~ history, but it is a current event. And it will continue to produce these same fruits until the basis of religious instruction is freed from techineality and detail and finds a spiritual basis instead.

As already stated in the first part of this thesis, the aim of religious instruction should be to lead the youth to formulate good judgment by the action of his own will. In other words it is willed action freely performed on the part of the youth which is the basis of sound, rational judgment.

A third weakness of the argument is that the material for study during the adolescent period was selected by the mature mind and, in the light of what was attractive to that mind. Owing to this fact the teaching material has been uninteresting to the boy because his experience does not furnish the background necessary to interpret the material which was given him. As a result, not only the material became repulsive to him, but the religion which that material represented became foreign to him. He became alienated ^{from} that which should have been most natural, and his alienation was due not to any inherent desire on his part to be separated from religion, but because an over-zealous adult

attempted that which was contrary to nature,--placing a mature religion upon an immature mind. It was like trying to place a man's head upon a boy's shoulders. It was trying to instill adult conceptions in youthful minds. The result was a natural reaction and with the reaction came the increased difficulty of ever getting for the youth a right perspective. His vision of religion and all things connected with it became distorted, leaving him to work and live under a distorted view of the most precious possession of his spiritual life.

This leads us to a short discussion as to the equipment of the youth for which the church should work. If catechisms and creeds are undesirable, then 'wherewithall shall a young man equip himself in order to meet the religious experiences of life'.

Three things are essential; first of all, he must have a free mind. The later adolescent period is the time of greatest mental activity in regard to choices with deliberation. The mind should be unhampered ^{by} ~~with~~ any premature judgments. It should be able to take the religious problems and consider them in the light of all the factors to be considered in relation to that one problem. To have this freedom a child must not have had Christian doctrines given out as finalities with ultimate conclusions, rather will they have been given as evidences for religious belief,--evidences which the youth is not to accept

until he has taken them and, in the light of his more mature judgment and keener insight, made them his own. While the aim of religious education should be to secure final definite action upon the basis of good judgment, such action must be that of a free being, and the free mind is the agent of the free soul. Rather than give the youth a well defined set of rules for conduct, it is better to equip him with the capacity to make his own rules in the light of a free, open, untrammelled mind. His own rules will not mean so much at first, but they will be the fruit of his own soul and in the process of time he will re-form his rules, make new judgments, because his equipment of an open free mind will enable him to do so.

The second essential with which a young man should be equipped is a right motive. Motive is that which prompts or suggests the course of action. Here again no definite motive can be given. The teacher should, however, furnish a guiding principle upon which to work. In general, it would be, that the motive must be inspiring. It should call forth the best within himself, prompt the best in service and arouse the response of the best in others; upon such a basis only can the highest motives find their place.

A third essential is that of a strong will. According to definition in an earlier part of the paper, Spiritual Life is the response the will makes to the ideal. Each day is

emphasizing the fact that it is the spiritual interpretation of life that the world needs. The basis of this spiritual interpretation is the action of the individual will. The natural conclusion is, then, that the aim of the religious teacher should be the development of Will in the individual.

In closing, we can briefly summarize the results of our study as follows. ^{Christian doctrines} First, we have some ~~teaching material~~ which are rich in teaching material for the adolescent youth and capable of fine application to the different periods, of early, middle and later adolescence. They are valuable in that they bear definite relation to the factors of life, the choice of a life mate, the choice of a life task, and the choice of a life religion. They are to be desired especially for their enriching contribution to the avenues of life, - the social, industrial and spiritual.

Second, we are aware of a new insight into the problem of religious instruction. We are seeing anew into the life of the youth and analyzing his make-up, his experiences, and seeking to find the material adaptable to these experiences. All Christian doctrines must be tested in the light of the period being dealt with and the adaptability of that material.

Third, we have felt that the equipment with which to work was more important than the work itself, - that is, that it was more desirable to have a free mind, a right motive, a strong will, than to have rules of conduct given, for with the equipment the

youth will work out his own rules of conduct.

Christian doctrines have their value for the adolescent youth and their place in the course of instruction should be given more thought. The new day of religious education is only dawning. As it advances it is the writer's sincere hope that the value of the great fundamental doctrines of the living, dynamic, catholic church will increasingly be recognized and given their rightful place.

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CONTRIBUTIONS OF THE DISCIPLES OF CHRIST
TO THE PROGRESS OF PROTESTANT CHRISTIANITY IN
AMERICA IN THE NINETEENTH CENTURY.

Thesis Presented April 3, 1917
as a Requirement for the Degree
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OUTLINE.

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INTRODUCTION.

In my treatment of this subject it is not my purpose to make a defense of the Disciples of Christ. Such a defense is not needed. I have studied their history and doctrines and have tried to view the movement sympathetically and yet impartially in its relation to the rest of the Protestant branch of the Church in America. Nothing like a comprehensive exposition either of doctrine or history will be attempted, but both will be drawn upon only so far as they illuminate the elements of the movement which I believe to have been of profound influence upon other Protestant bodies during the past century.

The claim is not made in any particular case that the Disciples have either discovered something entirely new or that they alone have given their testimony for it. But the organization of a vigorous and aggressive movement which has consistently through out its history set forth, with the support of rapidly increasing numbers, those features of American Protestantism that have become generally recognized as most important today, this is the significant thing. And it is because of the conscious and clear cut advance advocacy of these things that I make bold to say that they are contributions of the Disciples movement.

In order to find out what, in the opinion of the best minds of the present Disciple constituency, their main contributions are I requested six men of national influence to express their opinions on the subject. Three of these men are regarded as leaders of the more progressive wing of the movement, and three, while they are recognized as representing the great section which is holding pretty closely to the historic position on disputed points, are yet men of high Christian spirit and broad intellectual outlook.

The essential testimony of all is very much the same. They have all called attention to the larger aspects of Disciple doctrine and have affirmed that it has been these things that have influenced the rest of the Church.

These men, however, have a more than ordinary grasp of the fundamental aspects of Disciple history and doctrine. A great part of the membership of the Disciples and a distressing number of even well informed members of other religious bodies seem unable to discern their real contributions. The former often fasten upon purely secondary and incidental features as the significant things. The latter both by accepting this superficial understanding of Disciples themselves and by giving credence to wholly false accounts of the teachings and practices of their congregations look upon them as exceedingly provincial and insignificant.

It may be worth while to glance at the reasons why there is this lack of proper appreciation of the Disciples' place of influence among other religious bodies both on the part of their own membership and also on the part of others.

As the body of Disciples assumes large proportions and begins to develop within itself the customary denominational machinery, and to treasure up its peculiar possession of traditions, the tendency grows among its members to assume the comfortable consciousness of a denomination among denominations. Thus each peculiarity of faith and practice is considered important as being distinctly characteristic of the brotherhood. Details of church life and doctrine are thought by many Disciples to be the important possessions to be guarded and if possible to be introduced into other communions as our contributions to the life of the Church. It is because of this attitude, I believe, that the

Disciples, themselves, so often fail to discern the importance of their own work as a movement within the Church, in which, while formally separated from other groups, they have nevertheless been vitally and organically related to the whole and so have stimulated and vitalized the operation in the whole Church of certain fundamental religious and ecclesiastical principles.

So much for the regrettable misplacement of emphasis by members of this movement. As to how it came to be, I can suggest two main causes. First the average member of any religious group is not a profound thinker. Consequently he does not see very far beyond the visible and concrete expressions of the doctrines of his Church, but becomes more conscious of formulas than of the fundamental truths they seek to express, and more attached to forms than to the facts of history and experience that they symbolize. So have the great mass of Disciples, save when stimulated by some more far-visioned leader, tended to see only superficially the significance of their own religious heritage. In the second place, these points of faith and practice have been assailed persistently and strenuously by the enthusiasts for the equally superficial characteristics of other Protestant bodies. The task of defending what was attached naturally concentrated attention upon those things and being fought for they became more dear.

The reasons why the Disciples have not been more appreciated by the rest of the Protestant Church, aside from the one mentioned in the last paragraph, are to be found (1) in the newness of the movement, and (2) in the field of their operations.

The statement of the first reason is well given in an article in "The New Christian Quarterly" for July, 1896, by J.S. Lamar on page 342, "It is, perhaps too early yet for anyone to reach a determinate conclusion respecting the influence of Mr. Campbell

and the Disciples. Personal sympathies with some, personal antipathies with others, still linger to obscure the vision and pervert the judgment. But I may at least express the conviction that, when the future historian shall come, with dispassionate coolness and judicial fairness, to estimate the causes which contributed to elevate the present age to the high plain which it now occupies----to give to its wise men a better direction for their thoughts, and to its good men a freer spirit, a diviner charity, a worthier aim, and a nobler life----no small share of this influence will be ascribed to Alexander Campbell and his brethren." In brief, something of the dignity of age must ^{be shrouded} enshroud the Disciples movement before it will be accorded the full appreciation to which its fruits entitle it. But these words of Mr. Lamar were written over twenty years ago. Interest in the old issues is rapidly declining and we ought now to be better able to view the work of such a body as the Disciples with "dispassionate coolness and judicial fairness."

Again, the field in which the Disciple movement has operated is such as to partially explain the lack of information concerning it on the part of other communions. Thought in denominations runs in grooves. Certain traditional doctrines color all their thought. Any new ideas must be acquired through these well worn channels. Changes of thought must grow out of some new discussion, acceptance or rejection, or elaboration of the doctrines which constitute the familiar forms of thought. No question can be attacked out of hand on the basis of facts present at any given time in experience. Whatever new light anyone would impart must be related to the traditional sources of doctrine and traced from there down to the present. There-

fore it is difficult for the various groups of Christians, each with its traditional source of truth to receive from across lots the message which a movement of contemporaneous origin and growth seeks to give. The purpose of the Disciples movement is practical. It takes the most ancient source of Christian truth, which is the simplest and applies the teachings there discovered directly to present conditions. In their teachings they do not ally themselves with any school of philosophy, therefore they are an anomaly to the scholar. They do not link themselves to any of the historic creeds of the Church for which wars have been waged, even to modify or reverse them, hence the theologian cannot place them. And since they sprang up in a new country, without obvious historic connection with the past, the historian hardly knows yet whether to consider them a typical and significant group in American life or just one of those impertinent and meaningless movements which have been so common in this democratic country. This was an abrupt step from the first century to the nineteenth, from the democracy of the Jewish synagogue and Greek ecclesia to the democracy of the American free congregation. All the interpretations of Christianity made by the Roman Empire, by Mediaeval Feudalism and Scholasticism and by the later national life of Europe were rejected and an honest effort was made to restore Christianity in its primitive simplicity. In so far as this effort was successful it stirred the antagonism of the world of conventional religious thought and led to a very inadequate understanding and appreciation of the Disciples movement. In so far as the effort did not succeed it was largely because the movement did not entirely free itself from the dominant philosophy and religious theory of the day. Some

of the most unfortunate conceptions, such as the theory of inspiration, the nature of religious authority and the essential constitution of the Church were taken over unquestioningly into the Restoration movement and these have ever since hampered and restricted the development of its great and worthy purposes.

CHAPTER I.

The Disciples Furnish an Interpretation of Christianity Typical of American Democracy.

The fact that a religious movement grew from a score of members to nearly a million in less than a century is certainly strong evidence that it contains some element that is typical of the mental structure of the people. The Disciples of Christ are the only religious body of the first rank that is native to the American soil and the response of the American people to their interpretation of Christianity is due chiefly to the fact that it is an interpretation growing out of Democratic conditions of life and expressing the essential elements of a democratic consciousness.

Moreover the movement sprang up almost simultaneously in four different places. In New England states an agitation was lead by Abner Jones to forsake all traditional creeds and return to the Scriptures as the sole guide of faith and conduct. John O'Kelly headed a similar uprising among the Methodists in North Carolina. In Kentucky and Tennessee a great revival chiefly among the Presbyterians took a similar turn. The most prominent leader here was Barton W. Stone. All these stirrings of religious zeal followed a period of notorious irreligiousness in America. In 1809, about a decade after these three revivals, the Campbells began another independent effort to get back to the Scriptures with the particular purpose of restoring the unity of the Church. The younger Campbell became the great leader of the movement which conserved the main tendencies and fruits of all these various beginnings and which is known as the Christian Church or the Disciples of Christ.

Just how the constitution of the new group expresses the democratic spirit is the next thing to be considered.

I. The church polity is congregational and the congregation is autonomous. The imposition of a clergy and of the old ecclesiastical control upon the Church in America is a misfit. It has been variously modified and accommodated to meet the democratic state of mind but unless it has been so completely modified as to actually be democratized it is still a denial of the true American spirit. At the time of the beginning of the Disciple movement the yoke of ecclesiasticism was becoming almost unendurable to the free spirits of the pioneers. Men and women who had gone into the wilds of western Pennsylvania, Kentucky, Tennessee, and Ohio to match their strength and ingenuity against the hardships of a new country could not appreciate the pretensions of a clergy, whose authority lay not in inherent worth of mind and character but in a traditional dogma. Trained to deal with hard facts of life, to do their own thinking and act upon their own responsibility, these pioneers could not graciously fit into an ecclesiasticism that was quite satisfactory in a settled and traditional social order. When they did try to adapt themselves to it, the result was a stiff artificial religiosity that was both painful and unprofitable. The pioneer spirit existed not only in the backwoods but it was the characteristic thing in the whole country and as the tide of settlers moved across the continent, it expressed itself not only in the clearing of the forests but in the building of cities and in the whole marvelous transformation of the west from a wilderness to a realm of free, vigorous democratic civilization.

This realm is the sphere in which the Disciple movement grew and exerted its influence. Democracy is the first principle in the organization of the local congregation. Its officers are not

imposed upon it, but are chosen by it. They are not endowed with any authority except that conferred by those whom they serve. The elder or deacon is a member of the congregation chosen and set apart because of his fitness for the task.

The preacher is likewise chosen by the people and his term of service ceases at their ^{dis- (will,)} pleasure. The worship of the con-
gregation is not performed vicariously but is their own act.

Their chosen officers, upon their authority so far as any human authority is implied, administer the ordinances of the church and conduct its public worship. The only authority recognized outside the congregation is that contained in the will of Christ expressed in the Scriptures.

2. The thoroughly democratic temper of the movement is further evidenced by the lack of any restrictive creed or discipline or order of worship. There is implied in this a fundamental faith in the ability of people to govern themselves and to construct their policies in such a manner as to serve the various interests of the church life. It is true that both the doctrine and congregational organization and worship have followed a more or less uniform plan. The most important points of doctrine and practice have been agreed upon and a large body of literature has tended to establish the common view. But no one who has written has ever claimed to furnish an authoritative or binding pronouncement upon any point. The claim would be instantly and universally repudiated if it should be made. The only restrictive force is tradition and custom. Aside from this confessedly potent consideration the only thing which can maintain any practice or belief is the obvious support of scripture in the judgement of the present generation and its own innate reasonableness.

In thus assuming the soundness of the common intelligence and judgement of the church the Disciples movement differs, for instance, from the Methodist movement in England and the difference is typical of the difference in soil out of which the two sprang. The most explicit and binding discipline was imposed upon the Methodist Churches and an exceedingly well devised and effective ecclesiastical order established. The reason *for this* why is obvious. Such a discipline and ecclesiasticism were needed and without them the Methodist movement would have failed. A similar reason exists for the democratic freedom of the Disciples. It was necessary and moreover inherent in the purposes of the propaganda. Without it the Disciples movement would have failed.

3. One more feature of the democratic spirit of this movement ought to be noted. Not having a constitution or a discipline to hold it together its real unifying motive is a purpose. Now this purpose may be variously stated. It is not simple, indeed, but complex. It is not exclusively the purpose of the Disciples although the terms in which it is conceived is in part distinctly their own. That purpose is, in the large, the establishing of the reign of Christ on earth----or the bringing in of the kingdom of God. Thus far this is the common objective of the Church. But the Disciples have a definite attitude toward the accomplishment of this purpose. They expect it to be realized through the preaching of the Gospel---i.e. the evangelization of the world. This is a thoroughly scriptural attitude. And further, basing their belief upon the teaching of scripture, they believe that the world can only be completely and effectively evangelized by a united church. Thus the main purpose which gives coherence

and motive power to the Disciples movement, stated in an ascending scale, is the union of the church---as necessary to the evangelization of the world---in order that the kingdom of God may be established on earth.

For a great religious body to so completely commit itself to a democratic program is a daring thing. And the history of the Disciples has not been lacking in examples of the difficulties which beset a democracy and of the errors into which a democracy can fall. But on the whole progress has been made and a workable interpretation of Christianity has been given to America in terms of its own national consciousness.

CHAPTER II.

The Disciples Have Made a Consistent Plea for the Reunion of Christendom.

Among the great propositions for Christian Union that of the Disciples of Christ must hold an important place. To ignore it argues either ignorance of the generous Christian spirit of Thomas Campbell and the reverent and able intellectual genius of his gifted son, and of the principles upon which they sought to establish Union, or else an unwillingness to recognize the pertinence and soundness of a plea coming from an obscure source. For the Disciples have in the main borne their witness among the common people in rural districts, in villages and towns. Their leaders were impressed by the need of union not by the demands of ecclesiastical or national policies but by the deplorable spiritual condition of the people which resulted from sectarianism. Therefore they have not until recently presented their apologia to the world of scholarship. They have heretofore been too busy doing their work as they saw it. Even granted that the plea for Christian Union has not been adequately supported by the practice of the Disciples and that it has often been made an offense by narrow and sectarian representatives, still the plea has been made and any well informed student of American Church History ought to properly value that fact. That the pleaders have not practiced their own plea is no discredit to the plea for it is too big and difficult a matter to be easily and adequately handled. It is enough to justify their existence that they have propagated the theory and made some advance toward putting it into practice. Both of these things they certainly have done.

I. As to the theory, there is hardly a more universally held conviction among their membership than that expressed by Thomas Campbell in the famous Declaration and Address, "That the Church of Christ on earth is essentially, intentionally, and constitutionally one."

Thus there is in the Disciples' message the power of an idea which is able to survive the insufficiency of any particular group to put it to work. Their plea for Christian Union is not based merely upon a principle of expediency but upon a doctrine of the church. Not only is it recognized as being a better way of conducting affairs but it is considered essential to the true existence of the Church that it shall be one. Jesus' prayer for the unity of His disciples in the seventeenth chapter of John and his parable of the vine and the branches in the fifteenth chapter of the same Gospel indicate the organic unity of the church. The figure of the human body to represent the Church with Christ as the head in I Corinthians, the twelfth chapter and in the fourth chapter of Ephesians bear out this same doctrine of organic unity. This is a real doctrine of Christian Union. Many liberal minds in all denominations today desire the reunion of the Church for practical or sentimental reasons but with the exception of the Episcopal communion no other Protestant body holds as one of its cardinal principles the essential unity of the Church. True to this doctrine the Disciples consider anyone who becomes a Christian as becoming a member of the Church by virtue of that act. This is the vulnerable point of their common practice of receiving into membership in the congregation only those who have been immersed. We may be sure that the doctrine is more fundamental than any practice and that it will be progressively vindicated

in practice. Even though they, themselves should fail to fulfil the implications of their doctrine of the Church as one and of all Christians as members of it, they have still given powerful impetus to that doctrine among the Protestant people of the land and it is already bearing its fruit.

2. But the Disciples actually have made notable progress toward the realization of the ideal of unity.

(a) First they have approached it as a realizable ideal. There always has been a desire in the minds of liberal minded Christians for union and a corresponding theory of the unity of the Church. But the unity has too generally been thought of as a spiritual fact which was, at least for the present, so impossible of concrete expression as to present no reproach to a denominational order. It might be called a sentimental unity. Confronted by the almost insuperable barrier of human weakness, narrowness, and selfishness, most Christians have so completely resigned themselves to denominationalism as to find it a most comfortable and beneficial system.

The Disciples, however, rebelled against this attitude and gave currency to all the condemnations of sectarianism that have ever been devised. And while they assailed the evil, they also affirmed most emphatically that the Church not only should be, but that it could be one, and they assumed that it was their sacred duty, as indeed it is the duty of all Christians, to make it one. Anyone who has made any very thorough study of the question realizes the enormous difficulty of this task, its complexity and the stubborn resistance to be encountered from honest provincialism and from entrenched selfishness in high places. Whoever has sought to actually draw a working plan for a united church that will conserve all the legitimate interests

of religion, as they now are served by denominations will realize that it is the work of an expert. And anyone who tries to provide at once for the principles of union and liberty, of democracy, and efficiency, will certainly be made to realize that only the raw novice could ever make the assertion that Christian Union is a simple matter.

Doubtless the early leaders of the Disciples did not realize how great a work they had undertaken. Doubtless many Disciples never have appreciated its greatness and difficulty. And yet that was not necessary. They realized that it ought to be done. They have had the authority of Christ, of common sense, and of Christian feeling to support them and that has been enough. Every fundamental task of religion has had the same difficulties, but it must be undertaken.

Therefore by their bold and confident assertion that union was a practicable theory and by their challenge to Protestantism to join in putting it to work the Disciples have indeed been a prophetic voice in the nineteenth century.

(b) The Disciples' idea of Christian union is not "without form and void". It is based upon a return to the New Testament Church both in form and spirit. This is a suggestion of enormous value. It is in direct accord with the Protestant principle of the supreme authority of the Scriptures as a rule of faith and practice. And to make a serious application of this principle to such a problem as that of Christian Union is to go far toward solving the problem. Of course there arises in this matter the difficulty always encountered in applying this principle, viz: what interpretation are we to make of the scriptures? But at any rate the real source where the essential elements of the Church are to be discovered has been pointed out. There are

two phases of the pattern of the church which is found in the New Testament. One is the form, i.e., ordinances, organization, and worship, the other is the quality of its life. There is no distinct and comprehensive statement of either but both must be reconstructed from hints and descriptions of the Church as it existed at the time. As the formal side is the part that can be made visible and tangible and that is capable of being restored in such a manner that its restoration can be witnessed by all the world that side naturally has received the emphasis. The spirit of the New Testament Church cannot be summarily restored. But the form can if we but know what it was. There lies back of this effort, however, the question as to whether the true restoration of the Apostolic Church is necessarily a formal restoration. The Disciples assumed consistently with the prevalent idea of the literal authority and verbal inspiration of the scriptures, that such a formal restoration was necessary. So far as that is possible and practicable they accomplished it and it is only due to the inadequacy and error of the popular nineteenth century attitude toward the scriptures if their restoration has not furnished a final and adequate basis for the reunion of the Church. That conception of authority and inspiration results in contradictory situations in any attempted application and has so resulted in the Disciples' attempt to apply it to the reconstruction of the New Testament Church. But so genuine has been the prevailing desire not only to restore the church in form but in spirit also that the net result has been as sane and well proportioned a basis for union as the hypothesis would permit.

The chief value in all this lies not so much, however, in the details of the reconstructed Church as in the fact that the doctrine

of the Church and the essential elements of its constitution are derived from the Scriptures themselves. This is truly significant. The ultimate source of our knowledge of any department of Christian truth is the New Testament and having now turned to it we may expect an adequate solution of the union problem to result from a true and properly emphasized interpretation of the Scriptures. In so far as the Disciples have made such an interpretation they have added that to their primary service in this field, viz: the propagation of the idea that the ideal for the united Church is the ideal of the New Testament Church.

(c) While the Disciples have a doctrine of the church underlying their plea for Christian Union, they also place side by side with the doctrine a practical purpose. Jesus prayed "that they all may be one that the world may believe." This is the practical need of union-----that the evangelization of the world may be effected. It makes the demand for union of practical urgency and not merely the requirement of an abstract theory. Feeling and teaching that the great end of world redemption can only be accomplished through the united testimony and effort of a united Church, the Disciples have presented to the divided Church one of the most potent reasons for its speedy reunion.

CHAPTER III.

The Simplification of Religious Thought.

This is the most thoroughly done piece of work which the Disciples have to offer to the rest of the Church. Reacting against the extravagant speculation common at the beginning of the last century, the Disciples have approached the whole field of religious thought with a hard-head rationalism that has done much to give soundness and stability to American Protestantism. They have striven earnestly to get at reality in religion and to avoid attaching any importance to theories that are not obviously scriptural and essential to the Christian life.

This has resulted in a certain degree of barrenness in thought and worship. The deep distrust of speculation and discussions of religion not directly based upon the scriptures led to a separation from the rich store of religious thought and experience treasured up in the traditions of the Church. In their zeal for simplicity they sacrificed a great deal that was of real value. But that was the beginning. At the time the movement started the Church was topheavy with accumulated teachings all of which claimed to be authoritative. Just as Plato swept the plate clean to begin building his ideal state from the ground up, so the Disciples banished the whole mass of current interpretations, good and bad alike, and began seriously to build from the foundation of Christ as they learned of him in the New Testament. Such a move the times required. The temporary separation from traditional thought and worship was more than atoned for by the more resplendent truths which they found in

the scriptures. There was nothing in their attitude to prevent a real appropriation of any product of human experience past or present. All such things, looked upon as "human opinions", were neither required nor condemned. They were the perfectly legitimate possessions of anyone, provided he did not require others to accept them. Thus what barrenness there was in their thought was due to the clearing away of the old structure in order to find the true foundation as a basis for a better building.

I. Naturally the interpretation of scripture was the first thing to be simplified. We must bear in mind the theory of inspiration commonly held during the nineteenth century to properly appreciate the work of the Disciples in this field. They took seriously the Protestant principle of the ultimate authority of the scriptures, and the right of private interpretation. Therefore instead of taking some accepted interpretation they went directly to the scriptures themselves to find what was explicitly taught on every point of faith and practice. That which was taught by "express command or approved precedent" was held as binding upon them and all other matters of private life or public worship were left to the practical judgment of each person and each congregation. Their slogan was, "where the scriptures speak, we speak, and where the scriptures are silent we are silent." All that was asked about any teaching advanced as essential to church life or Christian conduct was, "is it explicitly taught in the Scriptures?" Certain conclusions which the movement has generally reached through this process may have been later blindly and unthinkingly accepted as any other denominational teaching is accepted but they were first discovered by painful and humble search and accepted at

the sacrifice of long cherished opinions by the first Disciples. Their discovery came of a genuine zeal for the scriptures. The Disciples may have known little of Calvin or Thomas Aquinas, but they all, laymen and preachers, knew their Bible. The movement inaugurated an era of Bible study and Bible preaching that has spread into all denominations. It was no uncommon thing in the last century for a preacher who misquoted the New Testament to be called to account in open meeting by one of the many well-informed members of his congregation.

John Locke's theory of knowledge was made the basis of Alexander Campbell's approach to the scriptures and that formed the basis for the general Disciple view. Words represent ideas and mean what they are commonly accepted as meaning. Therefore the Bible means what it says and there ends many a controversy. It was a most healthy counterbalance to the common assumption in the exposition of the Bible that it said one thing and meant quite a variety of other things. Literalism? Yes, but also a genuine simplicity and a practical exaltation of the scriptures. According to this principle the final decision of the Campbells was reached regarding baptism and that decision has stuck pretty generally. Baptidzo means immerse, therefore baptism is immersion, so far as it is a formal act. To still further emphasize this fact Disciples were accustomed to say "immerse" instead of "baptise". Upon the old view of the scriptures that actually ends the controversy and the Disciples made great capital of it. So did their detailed teachings grow out of a reverence for the scriptures and an accurate knowledge of their contents.

They believed that all any man needed in order to learn the essential things of religion was common sense, an honest

purpose, and an open Bible. It is little wonder that the movement grew and that the preaching of its message won a response such as has seldom been accorded to any religious teaching.

The general attitude toward the scriptures was sane and rational. Alexander Campbell gave currency in America to two theories, (1) that revelation is progressive and (2) that the true method of exegesis is to compare scripture with scripture. Long before the rise of modern criticism the Disciples distinguished clearly between the Old and the New Testaments. Alexander Campbell made three general divisions of history and revelation. There were the patriarchal, Mosaic, and Gospel dispensations. The corresponding degrees of revelation are figuratively described as twilight, moonlight, and sunlight. He gave offense to the Baptist Association of which he was a member by his Sermon on the Law and was forced to leave it. In this sermon he stated a typical position of Disciple doctrine, viz: that Christians are not under the authority of the Old Testament but of the New. The Old Testament is to be used and valued but the binding authority for the Christian Church is found in the New Testament. This is a view that still needs to be taught in many denominations, but it has been the common property of several generations of Disciples.

By the method of comparing scripture with scripture a great deal of reading in of ideas to the scripture text was done away with. To find out what a word or phrase meant in a dubious passage the use of the same word or phrase in a number of unquestioned passages was discovered and that interpretation made of it in the passage in question.

Two things of importance are to be noted in regard to these principles of interpretation. First they were used as the practi-

cal means of determining the faith and practice of a church. They constituted the approach which the church had to its only source of guidance, hence they have been of the greatest practical value. Again it should be noted that these principles are fundamental in the modern scientific criticism of the Bible and form a basis for the acceptance of it. They need but to be supplemented by larger information and by the scholarly accuracy of textual analysis to give the modern higher criticism. Doubtless this is not commonly known by Disciples, but there never has been **any** serious opposition among them to "higher criticism," and the reason lies just here. Of course the nineteenth century conception of external authority must be supplanted by a **personal** and spiritual authority before this advance is completed but that change goes on apace.

2. Another important phase of the simplification process is the rationalizing of the theory of conversion. The mystery of the new birth has always presented an opportunity for excesses of doctrine and feeling. These excesses were most pronounced in the great revival at the beginning of the nineteenth century. On the one hand was Calvinism with its teaching of foreordination, of irresistible grace and election to damnation. It was commonly held by Baptists and Presbyterians that conversion was a sovereign act of God and that no one could believe in Christ unless moved by the Spirit. Regardless of what an individual might desire or do, unless this supernatural visitation came he was eternally damned. On the other hand was the mourners bench of the Methodists with its pleading, praying seekers for salvation, of which they were often not assured. The greatest distress of soul was experienced in an effort to soften the heart of God and gain an inner experience of favor and acceptance with Him.

Those who were converted either after patient waiting for the magic touch of the irresistible grace or after days of pleading at the mourners bench were required to relate their experiences in order to gain admission to the church. Thus the whole matter of conversion was enshrouded in mystery and made a source of the most painful misgivings and distress. In search of a substitute for these theories which so grossly affront human feeling and intelligence the Disciples made a scientific study of the New Testament. Every account of a conversion in the book of Acts was closely studied and analyzed. All the references to conversion in the Epistles and every hint as to requirements for discipleship in the Gospels were collected. The common elements in the various recorded accounts of conversion and the concurrence of testimony from Gospels and Epistles forms the basis for a theory of conversion which is not only scripturally sound, but which finds its endorsement in common sense and normal human experience. It is simple and rational. First, men hear the Gospel and believe it. Next, and as a result of their belief, they are moved to repentance. They confess their faith and are baptized in open acknowledgement of their acceptance of Christ and entrance into his Church. These four steps all are vitally connected. Each one depends upon the rest for its validity. They all, taken together, constitute the process of conversion. It is not necessary to defend the theory. It is fundamentally sound and any inadequacy or wrong application of it is due to a superficial view. Broadly and sanely viewed it adequately covers the experience of the new birth.

A most important phase of this theory is that it makes conversion possible to all. No foreordained destiny or unyielding heart of God bars the way. The invitation of Christ is to all

and all who will accept him may receive pardon and redemption. God has done all he can. The way is open. Man's free will makes possible for him to accept the invitation and lays upon him the full responsibility for his own destiny. Moreover, after the conversion of a man, he was not required to tell his "experience". The fact of his open acknowledgement of Christ was considered sufficient proof of his sincerity of purpose and his submission to the ordinance of baptism was itself a visible evidence of the reality of his experience. He was then, without further requirement, accepted into full membership in the congregation.

This simple teaching of the "plan of salvation" as it was called was a potent instrument for actual evangelism. And it was vigorously employed. The response to it demonstrated the fact that people can be converted through their intelligence as well as through their emotions and that the results are much less painful and perhaps more enduring. The evangelistic zeal of the Disciples has been one of their most characteristic features. Every preaching service was an occasion for an evangelistic appeal. The "invitation" was given at the close of every sermon, thus keeping constantly to the front the evangelistic purpose of the movement. The results were not confined to the increase in their own numbers, which was itself remarkable. A type of evangelism growing out of a theory of conversion has been presented to the attention of other denominations in thousands of communities and they have undoubtedly been deeply influenced by it. The propagators of this theory have not been silent regarding erroneous practices on the part of others and even by the unpleasant process of castigation they have caused their religious neighbors to mend their ways. The evangelistic zeal did not die down

but at the close of the century was at its high point. In the four years from 1890 to 1894 their membership increased nearly 36 per cent. The latter half of the century saw the beginning and growth of a vigorous participation in foreign missions, thus extending still more widely the influence and application of their teaching on the subject of conversion.

3. The Disciples have helped to make theology Christocentric. This is the natural result of a rational study of the Bible. Such a study led them to the conclusion already referred to that the Christian's book is the New Testament. They have really gone back of the Protestant doctrine of the supreme authority of the scriptures and have accorded that supreme authority to Christ himself. It is because the scriptures record his teachings and express his will that they are authoritative. They derive their authority from him and from the fact that they are the medium through which men learn of him. The direct sayings of the Christ are the high point of revelation. "Thus saith the Lord" is a term common in Disciple language and expresses the supreme regard for the utterances of Christ.

Christ is made the center of Christianity. This was not common a hundred years ago. Often the personal exaltation of Christ was replaced by a set of religious dogmas in which he figured as only a theological factor. The Disciples in explicit terms and in particular ways reversed this order.

The Covenant theology was made the basis upon which Christ's place in human redemption was determined. The last and final covenant between God and man is the covenant of grace, mediated through Christ. This covenant annuls and supercedes all the covenants spoken of in the Old Testament. Thus Christ supercedes Moses and is the final source of truth and authority for the

Christian Church.

There are several ways in which practical expression is given to this regard for Christ. The ordinances of the Church are referred directly to him. They find their authority in his commands and they are expressive of some phase of his life. The communion is called the Lord's Supper. It is observed at his behest as a memorial of him. The ordinance of baptism is symbolic of the death, burial and resurrection of Christ. This explains very largely the insistence of the Disciples upon the form of immersion. It is the real symbolic value of the act and if properly appreciated adds greatly to its expressiveness. There is here a degree of literalism but there is also a real desire to honor Christ not only by an explicit obedience but by a symbolic representation of the great facts of his life. And finally converts are baptized into Christ primarily and through the personal relation to him, brought into vital fellowship in the Church----his body on earth. Another point of emphasis is the term applied to Sunday. It was commonly called the Sabbath but the Disciples have insisted that the Sabbath was an Old Testament institution and that it was the last day of the week. But Sunday as observed by Christians is not the Old Testament Sabbath. The two have many points of resemblance but have fundamental differences. The Christian's Sunday is the day on which Christ arose from the grave and is observed in honor of that event. Therefore it is called the Lord's Day. It is not obligatory with those who do not believe in Christ and so laws enforcing its observance are wrong. But those who do believe in Christ observe the day voluntarily in **his name**. The insistence of the Disciples upon this distinction is a direct testimony to their exaltation of Christ.

In addition to these things there is the more general teaching which has characterized the Disciples, viz: that the Gospel consists of the story of Christ's life and of his teachings and that the object of saving faith is not any doctrine or creed, however true, but Christ, himself. Salvation is through faith in Christ and obedience to Him. This is Christian faith and Christian living.

CONCLUSION.

These are but brief statements of the outstanding constructive fruits of the Disciple movement. But they indicate the indebtedness of the Protestant Church to it. The contribution of the Disciples as I have suggested them, being of a fundamental character, are of abiding value to the whole Church. It ought to be understood that their three points of emphasis, democracy, unity, and simplicity, are principles which are of universal significance. The application which this particular body has made of them so far is strictly an ecclesiastical application. The issues solved by means of them are such as these, (1) the true character of the Church, (2) the plan of salvation, (3) the ordinances, worship, and general conduct of the church. Of course, it is always implied that the private life of the Christian will be blameless and full of good works. But the Disciples have never applied their principles to a reconstruction of society in its non-ecclesiastical aspects. Such an application is demanded to day just as the other was a hundred years ago. It is wholly consistent with their traditions for the Disciples to go on to this new task in company with the other agencies already at work upon it. Even though they do not make any distinctive contribution to such a work, still they have thrown the full weight of their influence behind the principles according to which it will be accomplished.

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CHURCH UNITY A TWENTIETH CENTURY POSSIBILITY.

Never before in the history of the world has there been such deep searchings of heart, for the Christian Church, nor a keener consciousness of the need for the uniting of the forces that represent the cause of Christ. This consciousness has been steadily growing for many years, but has, in the more recent years, come to be more sharply felt.

The ineffectiveness of the Church in meeting the moral, industrial, and economic challenges of our age, is somewhat responsible. Christian men everywhere are convinced, to a more or less degree, that there is something desperately wrong with existing conditions in the Church. The Gospel of Peace and Goodwill has not brought about Peace and Goodwill in the lives of men, but instead immorality^x and industrial and economic strife prevail throughout the world. Immorality appears to be greater than ever; Christians in the world to-day are pitted against each other in the industrial struggles that are constantly assuming more threatening proportions, or are slaying their brethren in the bitterest of military conflicts. Those that are not fighting are looking on helplessly, while the blood of the world's best, mingles with the dust. YET ALL IS NOT DARK.

It has been said that nothing is more potent for the creation of mutual sympathy and understanding than a great and common woo, and as the Church now stands in the midst of immorality, hatred and blood, and sees her failure to bring the Salvation of God to the world of men, there does appear to be dawning a great and pure hope, that the servants of Christ, shall get back into the unity of His Body, and thus be able to fulfil the task assigned her, by the Master.

The air is pregnant with holy desire. It is inarticulately expressed perhaps, but it is none the less genuinely felt. Its best expression is to be seen in the readiness, on the part of the different Christian organizations to relinquish their hitherto tight hold upon the many

things which have led to separation, and which beside the fundamentals of the faith, must be regarded as more or less incidental.

The spirit of willingness to meet each other half way, that the unhappy differences may be dissolved, is taking a firm hold the majority of Christian men, and is in no small sense due to the recognition of the Church's weakness, and ineffectiveness to bring about a world's redemption. Not that there is felt to be any inherent weakness, in the Gospel of Christ, but that separation has retarded the Gospel's regenerative powers.

The world craves the fatherhood and brotherhood, of the Gospel of Christ and is turning, as never before to religion for comfort and guidance, asking: "What shall we do?" The philosophies of men have brought no solution to the moral, economic and industrial problems. Socialism which seemed at first to offer the necessary relief, has proven itself too weak to meet the challenges of the age; materialism has broken down, and men are ready to rally under the standard of the Christ, if the Church will see to it that it is raised in its purity and promise.

But it is not alone the ineffectiveness of the Church and organized religion, that has brought the great question of unity to the forefront with such compelling force. There are three great and general tendencies expressing themselves in our day, and the Church must give them due recognition, or she will not be able to play her proper part in the affairs of men. These make unity an absolute necessity, if the cause of Christ is to be served. The first to be considered is the fact of the general breaking down of monarchical government in national life.

In the past few years the democratic idea has asserted itself in such a fashion, as to show beyond the question of a doubt, the truth of the statement: that the modern trend is towards democracy in national life. Within the last decade Portugal has become a Republic; China has thrown off the monarchical yoke, and declared herself in favor of democracy. But even

More surprising, is the almost bloodless revolution against monarchy in Russia. Such instances as these clearly illustrate the growing ascendancy of the democratic idea.

The present world struggle might well be termed the struggle between autocracy and democracy, and if as seems to be certain, democracy emerges from the struggle victoriously, the principle of arbitration will emerge with it, as a natural outgrowth. The hopelessness of force, to bring peace, is the one thing above all else, that is made apparent in the present European struggle. We have simply got to learn to arbitrate our differences. Whether we like it or not matters little. The principle of arbitration is the second general and growing tendency that must be borne in mind, and the day is fast coming, and God hasten it, when all differences between nations and men will be settled upon this, the best and surest foundation. Only thus can the end of justice be truly served, and the peace and happiness of men be made sure.

The Church must learn the lesson, and make good use of the same principle, for her own differences if she is to succeed in the cause of Christ. Nor can she seek refuge from her obligation to keep abreast of the times, in the statement which has been made more of an excuse for shirking, than to create in her a firmer purpose namely: "the gates of hell shall not prevail against it". If the gates of hell prevail not against the Church, it will be because the Church has barred them fast.

The third general tendency is that of social service. This movement is growing among the Christian nations of the world, and more especially is this true of America.

The primary expression of religion, as far as the ordinary run of men is concerned is service. Men are demanding that heaven be made present and real, not all speculative and future. They are demanding full opportunity for their present well-being and happiness.

It cannot be questioned that the Church has had much to do with the

creation of these demands, and that it is in some places doing much to meet them. Yet as a whole institutional religion has been frightfully remiss in this direction, though to be fair one must concede its weakness to be due to its lack of unity, rather than due to the lack of desire to meet the challenge.

In Australia the Church is actually accused of standing in the way of social and industrial betterment, for the laboring classes, and a terrible indictment was made against it by one of the country's most prominent labor leaders, in words like these: "The Church said that we would go to hell if we did not cease in our wickedness, and now that we have won our fight the Church may go to hell." Such words as these give a shock to our sensibilities, and cause us to shudder. They should not allow us, however, to be immune to the charge which they make, even though the charge be somewhat of the nature of an hyperbole. They indicate the all too general feeling, which the laboring man has towards the Church, and something must be done to correct the situation, and soon.

These three general tendencies are not new principles, seeking to express themselves. They were the substance of the Gospel of Christ. This age has but given them a new emphasis, that is all. No power can have such a mighty part to play in the reconstruction of society, which will inevitably come after the Great World Struggle is over, than the Church of Christ, if she will but arouse herself out of her half-sleep, and summon all her forces to present a united front. The present age affords her the greatest opportunity that has come to her since her founding, and holds unto the Church if she is found unfaithful! If as the result of the present heart searchings, in the lives of men, those outside of the Church of Christ, can be made to feel, through the exemplification of the Gospel in the lives of those within it, that in the Religion of Jesus, lies their only certain road to happiness and peace, they will be drawn to the latter as offering them that which they above all things crave, and the horror,

pain and death through which they are passing will be but the travailing of a new birth. Then will the prayer of the Master be answered: "That they may all be one, as Thou Father art in Me, and I in Thee, that they may be one in Us."

If only every earnest Christian would undertake to redeem the time, and improve the opportunity which the age presents, governed by the wisdom of one of the wisest of the Early Church fathers, who gave us the only working hypothesis for Church Unity, namely: "In things essential unity, in things non-essential liberty, and in all things charity" the Church would be able to present such a solid phalanx for righteousness, that the Cross of Christ would ride triumphant, throughout the kingdoms of the earth.

In the face of the present situation which we of the Church are called upon to face; the bitterness of the world's needs, and the readiness of organized Christianity to come to mutual understanding, for a more effective ministry, I would like to defend this thesis:-

CHURCH UNITY IS A TWENTIETH CENTURY POSSIBILITY.

I wish first to define the term. What is the Church, and what is Unity? Secondly I want to point out that which is held in common by all Christians of what-ever name, in the matters of Doctrine, Worship, Conduct and Polity. Thirdly To make some suggestions as to a possible basis for the unifying of the many Christian organizations.

What is the Church?

Any answer to this question must be made to meet the requirements of all concerned, and correspond with the teachings of Christ, or it will not be acceptable. It must tally also with the New Testament teaching as a whole.

St Paul speaking of the Church said: "There is one Body, and one Spirit." That the one Body idea has been lost sight of, to all practical purposes is certain, and with it the one Spirit. Not one Body, but many; not one Spirit but many, seems to describe the Church in our age. One organization

says:"here is the Church"another says"Lo here".

Is the Church to be regarded as an organization,or a multiplicity of organizations? Is it any one member,or many members? Is it not rather the whole Body,"joined together and compacted,by that which every joint supplieth,according to the effectual working in the measure of every part"?

Can the Head,which is Christ,say to the foot,I have no need of thee? Or the foot say to the Head"I have no need of Thee"?

Each needs the other,and neither is complete without the rest. The Church of Christ,as he taught is too vast a thing to be confined within the limits of any organization,be its heritage and strength what it may,and those who seek to limit it,cannot but shat themselves without it.There is one Body:- God is its Author;Christ is its head;the Holy Spirit is the Sustainer of its life,and we are its members.

The tragedy of Christian history is that men have sought to limit the Church of Christ,but God had ordained that the limitations of men shall not prevail. By the beauty and happiness of the lives of those who have aimed after righteousness,he has proved himself their father and friend.

It must be conceded that the supreme purpose of religion-- of Christ's religion---is righteousness of life,and can it be questioned that in proportion as men have become Christ-like in character,they have proven themselves to be worthy members of the one Body,and inspired to such membership by the one Spirit.? Our Lord gave a beautiful picture of the one Body, and God's relation to it,as well as the relation which men have to each other and to the God-head:-"I am the true Vine,and my father is the husbandman. Abide in me and I in you,as the branch cannot bear fruit of itself,except it abide in the Vine,no more can ye except ye abide in me."

The first law of Christ is Love,and Love is the supreme test of membership in the one Body,the Church. "we may know that we have passed from death unto life,because we love the brethren." The branch of the Church to which the writer belongs,defines the Church as"The mystical Body of Thy Son,which is the Blessed Company of all faithful people." Such a defini-

-ition includes the faithful who have passed to the "Great Beyond", those who are now in their pilgrimage, and those who are yet to come, or to use a term that is traditional: "The Church triumphant, the Church militant, and the Church Expectant."

In the figure of the Body used by St Paul we may find the best definition of unity possible, for it is the only one that does no violence to our own individuality. In the Body there is room for many members, with functions, as different as can well be conceived. Yet all its members, with all their differences of function, are necessary to the body's true unity. Unity is essential to the well-being of our bodies, for only thus can the spirit within us find its proper expression. So with the mystical body of Christ, the highest possible unity, is that of unity in diversity. God made us of different natures and temperaments, and these differences make for the enrichment of life.

If we return to the beginnings of Christ's Church on the earth, we see there were differences in plenty, though there was unity of spirit throughout. This is the unity that alone holds out any promise for the divided Church of the twentieth century. How different was St. Peter from St. Matthew; St. Thomas from St. John! No two of the Apostles were alike, and it is certain that they differed often. One particular instance is given in the New Testament. It seemed that there was going to be a very serious break in the unity of the Apostolic band, over the question of Circumcision, but loyalty to a Common Lord and to a single purpose, saved them from the threatened separation.

To sum up these two definitions we have this result. First: The Church is an organism, and not an organization, or any number of organizations. All are included in its membership that are held in the bondage of loyalty to Christ, which loyalty must express itself in the worship of God; in personal purity of living, and in loving service to men. Second: Unity is not uniformity, but singleness of purpose. As the body has different members, but can only be said to be a unity, as the members serve a single purpose,

as Christ's body, must reach unity in diversity.

Such definitions stand approved by the majority of Christian people, torn apart though they may be because of the many other things, and are surely in keeping with the spirit of the New Testament.

Things in common.

Doctrine.

When one takes the trouble to go into the differences and agreements which exist in the different organizations of Christian people, one is struck by the incidental nature of the differences, as compared with the fundamental nature of that which is held in common. The fundamentals of the Apostle St Paul are: "One Lord, one faith, one baptism, one God and Father of all." These are generally accepted by the followers of Christ. The Roman Catholic, the Methodist, the Congregationalist, the Presbyterian, the Episcopalian, and the rest, of whatever name and nature, are ready to regard these as the most important things to be believed, though there may be many differences of interpretation. Such differences do not appear to detract from the essential and binding nature of these things, however. If you were to ask a Roman Catholic, a Methodist, a Congregationalist, a Presbyterian, an Episcopalian, or any other type of Christianist what were the essential things to be believed the answer would correspond very closely to the list given by St Paul in the Fourth Chapter of his Epistle to The Ephesians. There might be such theological differences concerning the nature of Christ, in its detail, but all agree upon the divinity of Christ. There would be differences of opinion in plenty, as to the details of the faith, but the faith held in common and sacred to all, is that which was "Once delivered by Christ to the saints." There would be much ground for controversy concerning baptism, its manner of application, so far as the outward and visible sign are concerned, but none about the necessity of the baptism of the Spirit. There would be many differences in the portraiture of God, revealed through a comparison, but they would be of secondary nature, compared to the fundamental

idea of God, held in common by all, who have come to accept Christ as the supreme revelation of the Divine Father. Surely the vital things are those which are held in common! If only those who love righteousness, and feel the religion of Christ to be the only hope for the establishment of its reign upon the earth, would rejoice in the unity which already exists in the essential things, and endeavor to exercise the first principle of Christian discipleship—which is love—toward each other, in spite of all the differences that exist between men, that must be regarded as secondary, in the light of the Gospel and of experience, the first great step towards an ideal unity would be an accomplished fact. In things essential, unity now exist to a large degree; in things non-essential the members of Christ's Body must ever be ready to grant such liberty, as they themselves expect to enjoy, and love must be exercised in all things. The God who created us, has so made us that we cannot expect to differ about nothing.

Differences have always been the ground for the triumph of truth, and it must never be forgotten that Doctrines are but the attempts of the finite mind to state Infinite truths, and as such, will necessarily need to be re-stated to keep abreast of finite experience in the realm of Infinite Truth.

That Doctrine can only be regarded as true, which has to support it, the testimony of experience.

There are many otherwise very good Christian people, who are afraid to have any very close contact with others of different Doctrinal ideas, and who feel it to be incumbent upon them to keep themselves aloof, lest they become contaminated. Truth needs no such paltry championing, but will be far better served if it is compelled to run the gauntlet of different opinions. Many of us seem to be in danger of forgetting the truth underlying the words of Isaiah concerning the religion of Christ, when in its infancy:—"If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This same principle ^{applies} to the Doctrinal questions of our day. Nothing can be regarded as true, which cannot stand the test of

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time and experience.

If Christians were in earnest, in their desire to serve the end of a world's redemption, they would not allow themselves to be blinded to this truth. This does not mean that we are to summarily relinquish that which we may hold dear. If what we believe to be the truth has proven itself in our life's experience, it should continue to be dearly held. But others need that which we have proven to be true, and they will come to see its value as it is lived in their midst, and at last it will come to be the truth for them also. It is certain that there are those in every Christian organization, who differ from others within the same creed. Such differences may sometimes assume quite serious proportions, but a common loyalty to fundamentals, keep such differences from assuming such proportions as to cause separation, as a general rule. Could it not likewise be possible for those who are Christians, who are already at one in the great and essential truths taught by Christ, to so regard each other, in the light of a common loyalty to their single Lord and purpose, as to rejoice in their agreements, and recognize the rights of each other in non-essentials, and in all things to exercise a Christ-like charity?

Worship

Doctrine really offers the least difficulty of this age. Already there is the wholesale exercise of liberty. The "heresy hunters" are nearly all dead "Glori Tibi". It has come very largely to be conceded that the godly life, is the best criterion for a man's orthodoxy. Then we come to the matter of worship, which is one of the two primary requisites for the Christian life, what is it that the twentieth century reveals? There can be no question that the object of Christian worship is one; the same for all; it is the Father which Christ revealed. There are differences in the Divine portraiture, and this could hardly be otherwise when one remembers the differences of type and temperament, among the members of the human family. The portraits of the Father of a human family, though they

may be made by his own children, will differ in detail, in proportion as each child differs from the rest. Such an analogy is necessarily imperfect, but the thought that I have in mind is made clear. The idea which we have of God as Father, will vary as to detail, in proportion as we differ from each other, but the outstanding characteristics are seen to be the same. The word "Father" which Christ first used in its loftiest meaning, is commonly used by all Christians when speaking of God. Its chief connotations are power and love, and these ~~are~~ brought to their highest degree. That he is to be the object of Christian worship, none who is entitled to be called Christian, would question. That he is to be worshipped in spirit and in truth, is of primary importance to all. When it comes to the method of such worship, there is seen to be considerable difference as the best means to be employed. The important thing is, that he is worshipped and that he is worshipped in spirit and in truth. Here again it must be borne in mind that each soul must be true to itself. Some of us are by nature lovers of the aesthetic and ritualistic, and for us an elaborate form of worship is necessary, nor could we properly express the worship which we feel to be due an Almighty Father, in the quaker-haughtiness of method necessary to another, of opposite type and temperament. Nor is it necessary that we should seek to express our worship of God alike. Certainly the world would be the loser if such were the case. Differences of expression can never be made an honest ground for separation.

Freedom of expression is something that must be provided for, in any effort after that unity which is so sorely needed in the Church of Christ. This provision is seen to be actively operative in the Episcopal Church, and the splendid results that have been attained in this branch of the Church of Christ, prove the possibility of the ideal's extension. What is commonly known as "High Church" has no quarrel with what is termed "Broad" or "Low". There is a healthy rivalry between them, but only the best results have issued so far. The strength of the Episcopal Church lies quite largely in

its comprehensiveness. In its forms of worship it is "all things to all men". Each worshiper has the Father, and though there are differences of opinion and practise as to the best method of expression, the important thing is observed: God is worshipped with purity of heart and motive. It would be an easy matter for Christians to exercise a like liberty in the matter of forms and ceremonies of worship, in its larger application, if once they would be willing to allow another, that liberty of expression which they claim as their own right. The forms of worship that are now used, of whatever type, have come as the result of men's efforts, to properly express themselves, and they should be retained in all their diversity.

Conduct

When we come to deal with the matter of Conduct, strange as it may seem in the light of "The Continental" and "Anglican" reformation, the Christian organizations of to-day are seen to be standing upon common ground. It cannot be questioned that the conduct of the clergy was responsible, to a large extent, for the movements against the Established Church. More especially right this be said to be true, in the Anglican reformation. But a common standard now prevails for all, and whatever differences may exist are of minor nature, beside that which is held to be binding by all.

A good Roman Catholic, will not be seen to differ much from a good Congregationalist in his standards of Christian life. Here again is something that needs to be borne in mind. The danger is not small which makes it possible for the many other differences to obscure a fact of the utmost importance, for the cause of unity.

Polity

As has already been intimated, it is in the realm of Polity that the greatest differences, and hence the biggest problems are presented. There are three main types of Ecclesiastical Polity. They are the Episcopal; Presbyterian, and Congregational types. The first of these stands for official rule of the Ecclesiastical form; the second which

the powers of government in the hands of an aristocracy, while the third invests control entirely in the hands of the people, and stands for democracy in religion. The question which comes to mind at once, is whether it is possible to bring these three forms of polity into harmony. It must be admitted that no serious attempt has ever been made in this direction, and the question is still one that must be determined. In spite of the tremendous difficulties that offer themselves immediately, and which at first glance appear to defy solution, we are forced, in the face of the present situation to consider whether it is possible for us not to find some common ground of polity, and continue to live? This question is the most pressing of all, in the light of the somewhat general weakening of institutional religion.

With these three types of Polity in mind, let us ask, and endeavor to answer: Is it not possible for truly earnest men to produce some positive and constructive plan for the unifying of them? It has already been shown that there is much that is held in common by all, and one must presuppose that the Spirit of Christ, working in the hearts of the members of the different types represented, would assert itself strongly enough to make each of them more ready to lay the larger stress upon their likenesses, rather than upon their differences. There is this other point which must be kept in mind also: Men are not too ready to give up something which they hold dear, even though it be regarded, as of secondary importance, yet those who are united in a common hope, and purpose to find some comprehensive polity for the unifying of the Christian forces, will be ready to make many concessions, that the supreme purpose of unity may be served, and the Kingdom of God advanced.

Let us suppose that a gathering of earnest men, representing the three different types of ecclesiastical polity, was to come together to consider the question of the possibility of creating a comprehensive polity, and that they met together with the readiness to exercise a similar spirit

as shown towards each other, when not representing distinctly institutional religion. In the field of Social Service, they worked together, and found it possible to keep their institutional differences in the background to promote the common good. The trouble has generally arisen when they have met as representative institutional religion, which goes to show that they have magnified their institutional differences. Why could not the memory of the street be made to create the spirit of mutual sympathy and readiness to make concessions, in the gathering of the three types to discuss the possibility of a polity which would include the strength of each, and be agreeable to all? Surely a composite polity would be stronger and better than any single type of itself!

The great religious movements of history centre about a living truth, and though for the present pride, prejudice, lack of sympathy, and many other barriers retard the progress of truth, truth will at last prevail, and the question for each to put to himself is, whether or no he is ready to serve the end of truth, in its largest meaning, or continue to cling to a part truth so tenaciously as to strangle it. Let the three types once grasp the comprehensiveness of truth, and they will realize the need that each has for the supplementing of the other, and will be ready to consider the following suggestions. No panacea can be offered. There is none to offer. A full cure can only be found, as the prevailing remedy is applied, and has proven itself to be effective or not, as the case may be. "The time has come when the Church must either do big business, or be content with a constantly decreasing volume; must capture the world, or stand aside and see the world pass it by."

Let us imagine such a meeting, as before mentioned actually brought about, and take it for granted, that it is possessed with an earnest Christ-like spirit, and that they are joint to deal with the questions of Doctrine, Membership, Conduct, and polity in turn. As they proceeded they would find that in the matter of doctrine the differences are not very pronounced.

The Sacraments perhaps offer the greatest difficulty. The Episcopal type regards the outward and visible form of the Sacraments, as necessary to the inward and spiritual grace. The other types lay no particular stress upon the outward and visible. How shall such differences be met? Last believed in the Baptism of the Spirit, and the possibility for the devout soul to enter into the full life of spiritual regeneration, and thus attain for themselves Divine Sonship. Here is common ground of the highest importance, and it would a comparatively small concession for the other types to make, to be willing to recognize the importance of the outward and visible, in the interests of unity. The outward and inward are so closely bound up with each other in our common experiences, that no one can define the line that separates them. Between the outward and visible, and the inward and spiritual no line of demarcation exists, and the experience of men has proven them to be very closely co-related. Such a concession would not make it necessary to believe in the efficacy of the solely outward and visible in Baptism. The Sacramentarian of the truest Episcopal type, does not believe that the outward and visible, apart from the inward and spiritual has any efficacy, nor that there are any magical powers in the outward form, but it does regard the submission to the outward form of Baptism, as the indication of the inner state of heart necessary, to the Baptism of spiritual regeneration, and that, in obedience to the precept and example of his Lord. The same Episcopal type does not accept the doctrine of Transubstantiation, with reference to the Sacrament of the Lord's Supper, but it cannot, in the light of its experience, regard that Supper as solely a memorial. As in Baptism it regards the outward and visible as the sign and seal of the inward and spiritual grace. It does not attempt to define exactly the regard which it has for the Sacrament of the Body and Blood, for it esteems it as defying definition. The reply that is commonly made to the question, when it is asked, concerning the nature of the Blessed Sacrament, might seem somewhat unsatisfactory to many, but it at least avoids dogmatic objection. The words are attributed to Queen Elizabeth, and are

as follows: "His the hand that brake it, his the word that spake it, and what his word doth make it, that I receive and take it." Surely such a regard for the outward and visible, would rather enhance the inward and spiritual idea, than weaken it. The concession which the Roman Catholic, who represents the extreme Episcopal type, must make is that of the doctrine of transubstantiation, and the concession of the extreme Protestant must be that of the solely memorial idea. The principle herein set forth might be applied to all doctrinal differences.

In the matter of worship there is really very little difficulty presented. The three types represent, speaking generally, the three different types of temperament, and no one of them would want to interpret unity in terms of uniformity. To insist upon such a course, would be to make unity an impossibility. The splendour of nature consists in its variety of form, and human nature can be no exception. We are already at one in the Object of our worship, and the best results will always be obtained through freedom of expression. In this direction, the Episcopal Church is one of the best living examples of the wisdom of leaving the manner of worship, in its detail, as an individual matter. There is in this one organization what is termed, for want of a better description, "High," "Broad," and "Low" Churchmen. The Object of their worship is one, but there is considerable difference of expression, and it cannot be doubted, by one who knows anything of the workings of this particular Church organization, that such difference is gladly allowed, and its value appreciated by all within it. Such freedom is one of the chief sources of its strength.

In the realm of conduct there is little room for discussion, for there is one generally accepted criterion for Christian conduct.

As has already been stated, it is in the realm of Policy that the greatest difficulties lie. It is in this realm therefore, that there must be exercised the greatest willingness to make concessions on the part of all, and if the Spirit of God is really at work in the hearts of men, they will be ready to make such concessions as not encroach upon vital principles.

If we examine into the three main types of Ecclesiastical Polity, we find their essential characteristics to be as follows:

The Episcopal Polity is monarchical in form, and invests the authority of the Church in its Bishops. Such a form is the natural outcome of the Historic Episcopate.

The Presbyterian form of government is one which places the authority of the Church in an official aristocracy, and authority has for its basis the Historic Presbyterate.

The Congregational form of government is one which recognizes the sole right of the people to choose as to what authority shall be given. With them the local congregation is the unit of organization. This system stands for democracy in religion.

The task that confronts those who hope to bring about a unifying of the forces of Christianity might seem hopeless, when one sees how far apart these three types of Polity are, in their pure forms. It is well to remember, however, that there was in the early history of the Christian Church, a single Polity.

It was stated in the beginning of this treatise, that the monarchical form of government is breaking down in the world, and yet it strikes the present writer that the religious world would be the loser, if it were to break down completely. It must not be forgotten that democracy is still in its early stages of development, and that it has not as yet proven itself. The modern Democratic idea has in no sense taken its final shape, and we cannot treat of it as something complete. A combination of the two ideas, one which would include the strength of each, appears to the writer to offer the best means of government. A good example of such a combination is given us in the present political life of Great Britain, and it has proven itself the most stable government of Europe in the present international struggle. The British government is monarchical in form, but the monarchy is one that is limited by democratic ideals. Such monarchical

limitation, is the concession that must be made by the Episcopal form of polity in the interests of a united Church, and it is one that will be gladly made on the part of most, if unity might result thereby. This would not mean that the Historic Episcopate would be done away, but it would mean that the power which belongs to the people by inherent right would find its proper exercise, and would make for the strengthening of the Church's life.

In the Episcopal Church of America, this desirable union has already become an accomplished fact, though as yet it has not been ^{entirely} brought about in the Mother Church of England. It has proven its superior worth over the purely monarchical form, and has come to stay. In England the Crown takes the nominations for the Episcopate, and such nominations are approved or otherwise by the Church. In America the nominations for the Episcopate are made by the people in Convention, and are then approved by the Standing Committees of the different Dioceses. Such Standing Committees are made up of clergy and laity, and are elected by Convention. After running the gauntlet of the different Standing Committees of the country, nominations are passed upon by the House of Bishops. Thus there is seen to be a limiting of the power of both official and lay membership. One is held in check by the other, and the result has always been most desirable.

There is a difference between the Episcopal Form of Polity and the Presbyterian Form that should be noted, before we proceed to compare the monarchical and the democratic types. While both have a historic perspective, one looks to the Early Church Fathers, and to a time when the last of the Apostles has passed away, contending that not until then had the Early Church taken definite shape in the matter of polity; the other looks to the New Testament, and to the time when the Apostles were still living, for their form of polity. The difference between these two is not as great as that which exists between the Episcopal and Congregational ideas, and might be the more easily adjusted. If there could be found some

common ground acceptable to the two extremes of Polity, an adjustment between them, and the Presbyterian type might be readily made.

When we come to consider the Congregational idea we see that it is a distinctly Democratic one. But democracy must express itself through an executive. It must have some sort of a head, so that no matter how objectionable the monarchical idea may be, it is a necessity to democracy to this extent. Here then is the concession which the Congregationalist must make, to the mind of the writer, for the purpose of bringing about a much desired unity. That there ^{is} the need for a head in both of these forms of government, whether monarchical or democratic is clear, and here there is provided a common ground, and one upon which both are seen not to stand. A monarchical system, limited by democratic ideals, seems to offer the best solution for the present difficulties of Ecclesiastical Polity, and there is little question that both would gain tremendously by such a composite Polity. A decided advance would be made in the cause of unity, if such a system were realized, and the result would more than compensate for the sacrifice entailed.

It is obvious that in any attempt to create a composite polity, the historic ministry must be provided for. The Congregational idea asserts the democratic right, and this too must be provided for. Here then are the two main issues as they appear by such a comparison, and the question comes: Is it possible to bring these two apparently conflicting ideas together, and to create of them a single Polity? Is it possible not to do so is a much more pressing question, in the face of the present weakness of the divided Church.

The greatest task is to get the different types together to discuss such a possibility, and for my own part I feel certain that if there were enough men who had the cause of unity sufficiently at heart to make earnest endeavor to arrange such a conference, it could be realized. Arbitration is the natural outflow of democracy, and there should be no particular trouble to get the Congregational type, which represents democracy in religion, to ex-

ercise their powers in this direction. The consciousness is fast making itself felt among the Christians of the monarchical type of polity that arbitrary methods are breaking down, and there is a far larger readiness to confer with those of differing type than ever before in the history of the religious world.

Suppose that the Commission on Faith and Order of the Protestant Episcopal Church was invited to meet, or themselves invited like commissions in the other Christian bodies to meet with them, for the purpose of trying to find some basis for a common polity, and that such commissions came together, with the same fraternal spirit which they have already shown in the realm of Social Service, or as they have met upon the street, and that they were to spend a few days together in devotional sessions; with the prayer that pride, prejudice and institutional rivalry might be forgotten, and the spirit of mutual sympathy; and readiness to set each other's point of view might be created within them by the indwelling Spirit of the One God, whom they all love and serve. How long would it take them to come to some sort of mutual understanding, for the benefit of the cause of Christ? Of course the differences which have taken centuries to develop could not be settled at once, nor in any single meeting, but the first meeting held would create such a bond between them, that they would be the more ready to confer again, and after a while "Love would find a way".

Let us suppose again that such a conference had actually been arranged for and held, and that as the result there had come the readiness on the part of those represented to make the concessions already mentioned, how might such a composite polity be applied to the present situation?

Of course the answer to such a gigantic question would have to be determined by a joint commission, and there would be many questions, that would have to be dealt with, as incidental to it, that cannot be thought of at the present time; yet no matter what their nature, they might be satisfactorily answered if each of such a commission were impelled by the Spirit of God,

and were determined to serve the cause of unity.

There are many things that would be involved that can be anticipated at this time. There would be the question of the Church's official ministry, and missionary policy. Let us take these in turn and see if some workable suggestions can be offered.

The rights of the individual, the municipal, the provincial and the national organizations would have to be regarded and provided for, in the Church's ministry and missionary policy. Such rights have already been provided for in secular government, and what is practicable in that direction, is likewise practicable in religious government. A national commission exercising a broad spirit of Christian charity, could do much to create in the different parishes, cities and states, by a proper system of publicity and appeal for the cause of unity, ^(which) to eradicate the antagonisms, would most stimulously assert itself in the first movements towards the obtaining of such an ideal, and if such a commission could be continued over a period of years, so that the people at large could receive the proper instruction, suspicion would at last would be removed, and it would not take many years for such a commission to receive the authority of their respective churches, to provide some plan for unity, and there would be a readiness to fall in line with any plan that would provide for an historic ministry, limited by democratic ideals, and provide for liberty of expression in the matter of worship, and it would not be long before the peculiar contribution which each has to give, would be enjoyed by all, to the strengthening of the Church as a whole.

The historic ministry, the sacramental life, the deep personal religious experience, democracy, and missionary zeal are all necessary to a full religious life, and such a religious life would be brought about much more readily if those who have one or another of these special contributions to make could be brought to make it in a united Church.

A joint commission representing the different types of ecclesiastical polity could, I feel, come to some such conclusions as these to meet the pres-

one situation. They might feel the need for the creation of a new and joint ecclesiastical authority, appointed by the people, and composed of the three types already mentioned. The people, choosing such an authoritative body, would be exercising the democratic ideal, and the monarchical form would be making the concession necessary to the exercise of this democratic ideal. Such a body, composed of an equal number of Bishops, or heads of the various Christian institutions, would have to be invested with the powers of National Religious Legislation, similar to that of The United States Congress, in the nation's political life, and should be appointed to serve for a certain period of time. It would be necessary to include among those representing the monarchical, the Aristocratic, and the Democratic types. They might order that those not Episcopally ordained should submit to such ordination at the time of their appointment, and that those already ordained who had received other ordinations should submit to the ordination of the other type. This would be a somewhat complicated procedure, but it would be necessary to meet the condition which would naturally arise, before the next step could be taken. It would be a good discipline, to say the least, and if the cause of unity could thus be served, it would well repay any sacrifice of personal feelings in the matter, and it would weld into one working union the monarchical, aristocratic and democratic ideas. From such an authoritative body the different states might receive their commissions for a corresponding procedure, much in the same fashion as the state receives its secular commission from the Federal government, and from the state might come the municipal authority, which could provide the possibility for every municipality to work out its own peculiar problems, in the matter of forms of worship etc. Thus might the Church at large be provided with essential unity, and liberty in non-essentials, and charity would govern all things. Such a course would offer many difficulties as the attempt was made to follow it out, but godly men, determined in their devotion to the lofty purpose of Church unity, might well be

be left to deal with our difficult world.

After we come to the question of missionary endeavor, it is clear that the present service of Church unity would be realized. A National Board, made up of representatives from the national bodies which are engaged to constitute a General Board of Missions, with charge of the domestic and foreign missionary policy of the national Church, is just the body which is the General Board of Missions of the Episcopal Church of America. This would not interfere with state or municipal rights, and every state and city could be left free to handle its own local missionary program. Such a missionary policy would result in many very desirable reforms. The ungodly rivalry which has been characteristic of the divided Church's missionary program would be eliminated, and the cause for the reproach which the non-Christian world has cast upon the religion of Jesus Christ would cease to exist. This would be of inestimable value to Christianity. By a such a course the economic waste which has accompanied the separate efforts, of the different denominations, and been one of the primary objections made by business men, and one of the chief reasons for the lack of the proper support, would be done away, and instead of a lot of little churches, each striving for an undue mastery over the other, there would be churches placed in such positions and in such numbers, and of such types as to truly serve their different communities.

In the foreign missionary realm the Church's resources would be threefold tripled by a single missionary policy, and there would be money enough to extend missionary enterprise in those lands that have scarcely been touched by the Gospel. In China such an ideal has been reached to a large extent.

There is another benefit that would necessarily follow from such a wise and joint missionary policy, and it is one of the utmost importance. The type of men to whom the ministry would appeal, would reach a higher standard than the Church is at present able to attain, and for the obvious reasons: they would not be called upon to suffer the petty rivalries which crush the

spiritual would receive a living stream, and would enjoy the assurance that is always granted when one represents a gigantic enterprise.

The task ahead of us is not impossible of achievement. When a nation changes the essential nature of its rule from democracy to democracy, it is compelled to perform just such a task, and in carrying out the task the Church is one of the best prepared.

Some of my episcopal brethren might feel that I place too much emphasis, and some of my congregational brethren may feel that too much is asked of them. To the first the statement of a wise modern writer is well worth calling to mind: "The heretic of to-day is the prophet of to-morrow," and to the latter I can only add: The end of unity would justify any sacrifice that might be entailed. The promise of the Master awaits its fulfillment on the part of the Church, and can never be realized in spite of it. "I in them and Thou in Me, that they may be one in Us." If what has been suggested is open to the criticism of an unrealizable idealism, and the criticism is fair, we had better let go the hope of a united Church. We can never properly co-operate with each other under the present state of things, for we are too far apart in outlook.

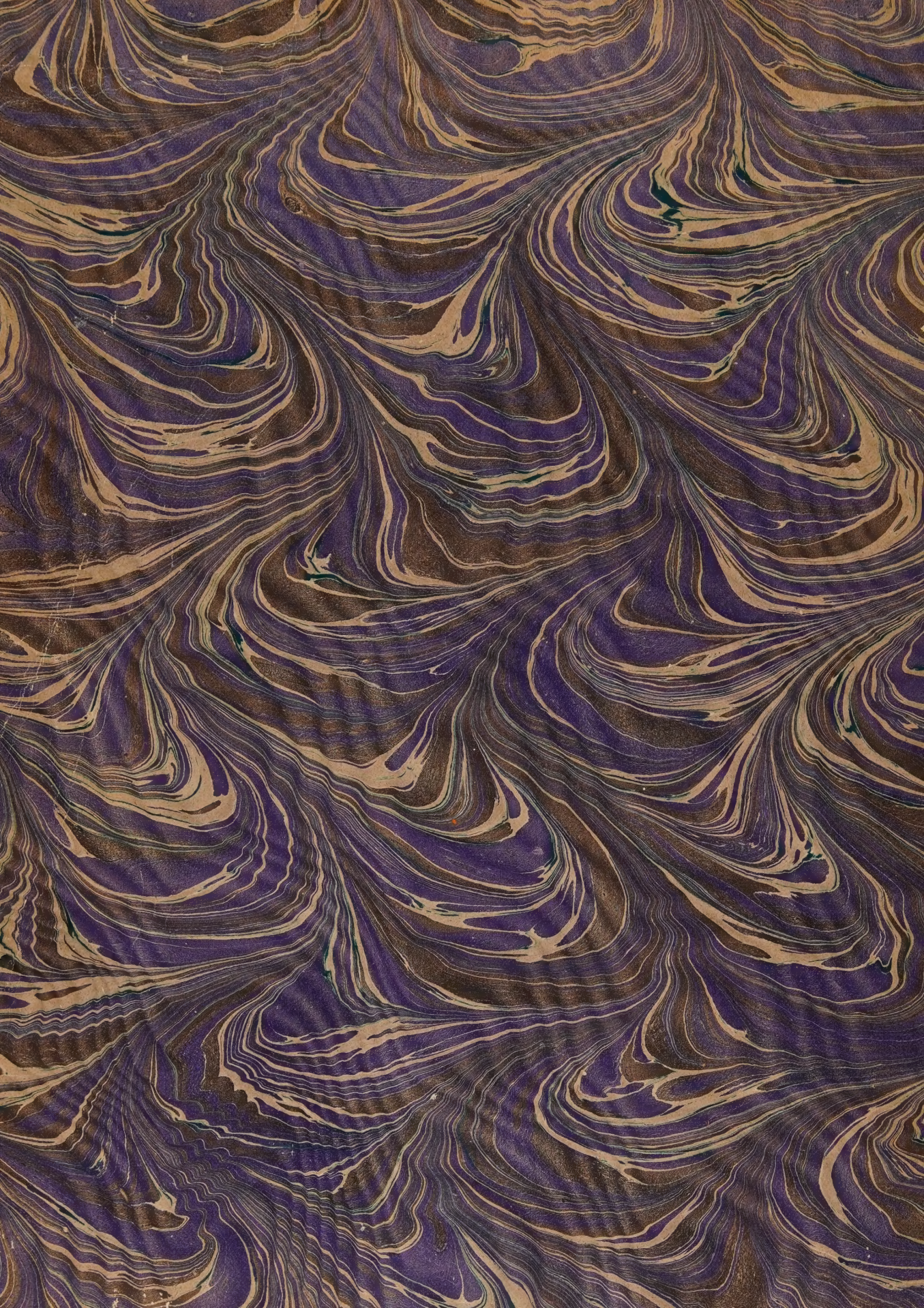
What is it that makes every sort of Church organization rush in to a new and promising field? To some extent it is due to institutional pride. Those who are responsible for Church extension tend to take a good showing in their own particular organization, and the result is stratification. The writer has known a certain place in the state where a certain denomination had been compelled to close its doors for lack of support. After years later another Christian denomination started a work in the same place, and met with success. Immediately the first returned to the work which it had abandoned, and started in opposition, with the result that the successful work suffered. The representative of the successful denomination endeavored to show to the representative of the unsuccessful one the wisdom of letting things remain as they were, and was met with the reply: "We were there first." Such a spirit means the defeat of the cause of Christ.

and such a reason already given is by no means the primary cause of such multiplicity of Churches. A thorough analysis will show that each feels itself to be the possessor of something peculiarly fitted to meet the needs of the people. Each is certain that it is nearer to the Truth, and it is impossible to co-operate beyond a given point with other Christian bodies, and because of the certainty with which each feels in this regard it is not ready to leave a given field to any single organization.

We must unite, and thus we shall come to share in a common heritage and possession, and be governed by a composite policy of such a condition of affairs will continue forever.

I have tried to present a working ideal, and have tried to balance the concessions which must be made, and for myself I would rejoice to serve such an ideal, for I know that future generations would rejoice, and the cause of the Master made sure.

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. AMEN.



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